THE CHURCHMAN.

VOL. XI.—NO. 26. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 546.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, SEPTEMBER 4, 1841. BY JAMES A. SPARKS, 111 NASSAU-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

THE GOSPEL TRUST.

(Concluded)

Yet again, the Gospel must be preached *affectionately*. It is an emanation from Infinite Love—the offspring of a mercy that man can never fathom. The redemption which is in CHRIST JESUS, is a scheme which goes directly to the heart, in the very annunciation, that "He suffered, the just for the unjust, that He might bring us unto GOD." (1 Peter iii. 18.) Love is its origin—love its character; and in the spirit of tenderness and love, must you carry forth its glad tidings of grace and mercy to hardened and rebellious men—if you hope to move them to accept its offers. The sternness of truth must be softened, not by mutilation or suppression, but by the accents of affection. Mark the language of the apostle: "Knowing the terror of the LORD, we persuade men." (2 Corinthians v. 11.) No shrinking from duty—no withholding of any truth—no conniving at sin or error, is implied in this attractive attribute of the preacher's office. But, let it be seen, that though burning with zeal and energy in the cause of CHRIST, your hearts are penetrated with that purer and gentler spirit, which weeps for the sinner, while it denounces his sins, and which seeks to bring him to CHRIST, not by the goads of denunciation, but by the cords of tenderness and love.

But most of all, the Gospel must be preached in *humble dependance on the Spirit of God*. Paul may plant, and Apollos water, but GOD—GOD the Holy Ghost—giveth the increase. Look, then, to Him, who alone putteth in the heart good desires, and enables us to bring the same to good effect, as the efficient agent of your future success. With importunate, daily, unceasing prayer, seek His blessing on your studies, and preparation for the pulpit. Cherish the conviction, that human talents, skill and learning, are nothing but the mere aliment of pride and vanity, unless employed in dependance on the Holy Spirit, and in unceasing recognition of His agency to impart success to all efforts to win back alienated minds to truth and godliness. In the very outset of your ministry, strive to bring your minds and hearts to the moulding of the Spirit, that through His blessing and guidance, you may ever speak as the oracles of GOD. "It is the unction of the Divine Spirit only" (wrote the fervid pen of one whom we may well suppose to be, in the mansions above, rejoicing over this present scene)* "It is the unction of the Divine Spirit only, that can give efficacy to those literary and theological talents, which, without this unction, will be but a sounding brass and a tinkling cymbal."

Such is the mode in which the Gospel Trust, so far as preaching is concerned, is to be executed.† May you have grace to enable you in this way to fulfil the high trust which is to be committed to you! Not only in this, but in all the parts of the sacred office, may you be instant in season and out of season, rightly dividing the word of truth—diligently feeding the flock of GOD—blessed in winning souls to CHRIST—wholesome examples to all around you! And finally, may every one of you be welcomed to the realms of eternal bliss, with the approving sentence, "Well done, good and faithful servant, enter thou into the joy of thy LORD!"

My brethren of the congregation, let the views of the Christian ministry which I have now presented, produce in your minds a due estimate of the trials and difficulties of those who are over you in the LORD, especially of the younger brethren in the holy office. The relation which they bear to you, as GOD's approved servants, to preach to you the word, and to break to you the Bread of Life, is one far above the sordid view of a mere contract to fulfil a stipulated engagement. They hold an office instituted by GOD, for the spiritual and eternal benefit of man, and that office is to be exercised by them in your behalf. Let them have the sympathy, the forbearance, the respect, the cordial support, the affectionate deference, so appropriate to the touching relations in which they stand to you, so essential to the full influence of the ministry among you, so requisite to the good and the growth of the Church of the Redeemer throughout our land. And may GOD give us all, both clergy and laity, grace so to improve the privileges of the Gospel and Church of CHRIST, that, becoming a holy people, zealous of good works in the Church militant below, we may all share in the glories, and partake of the rewards, of the Church triumphant above, through JESUS CHRIST our LORD!—*Bishop De Lancey.*

---

* Bishop Hobart, whose son, John H. Hobart, was among the pupils of the Seminary addressed on this occasion. A son of Bishop Dehon was also among the number about to assume the vows of the sacred office.

† The following selections from a work familiar to many, will fortify the general views presented in this address:

You are to *lay open* the wonderful scheme of *man's redemption*. You are to lay it open in its entirety; you are to set it forth *faithfully* and *exactly*, as it is exhibited in the Holy Scriptures; and, upon the authority of the Scriptures, in their plain, natural, unsophisticated meaning, in the Offices, the Thirty-Nine Articles, and the Homilies of the Church of England. This doctrine will always find its way to the hearts of those that shall be saved, and bear down all opposition, internal or external, of the carnal man. But if, instead of thus preaching CHRIST, you are content to preach only Socrates or Seneca; if, instead of the everlasting Gospel of the living GOD, you preach some extract only of your own, accommodated by a bold retrenchment of mysteries, to the blindness and the pride of human reason;—depend upon it, *animated enthusiasm* will be an overmatch for *dry frigid ethics*; *superstition* will be an overmatch for all such mutilated Gospels; and crafty *atheism*, taking advantage of the *extravagance* of the *first*, the *insipidity* of the *second*, the *enormities* of the *third*, and of the rash concessions of *half-believers*, will make an easy conquest of them all.—*Bishop Horsley.*

It is not sufficient for a *Minister of the Gospel* to amuse his hearers with ingenious *moral essays* upon the dignity of human nature, the beauty of virtue, and the deformity and inconvenience of vice. This will be a feeble and ineffectual effort,—will be as sounding brass or a tinkling cymbal. He must lay before his people with plainness and with force, *the great fundamental doctrines of the Gospel*. He must *show them to themselves*. He must tell them plainly and honestly what they are, and what they ought to be. He must convince them that they are *frail*, *corrupt*, and *fallen* creatures; that man, since he came out of the hands of his Creator, has contracted a *radical taint*, which has miserably vitiated his moral frame; that the remedy, the *only* remedy for this great, this inveterate disease of the soul, is to be found in the Gospel; in the application of the means there pointed out for the recovery of what we have lost—in the *renovation* of the heart and life by its doctrines—in the *illumination* of the understanding—in the *sanctification* of the soul—in the aid given to the infirmities of our nature by the heavenly influences of the *Holy Spirit*; and, above all, in the sacrifice made for all mankind upon the cross by our Redeemer, and in *humble reliance* on that *sacrifice* for pardon and acceptance.—*Bishop Porteous.*

It is part of the solemn exhortation of the Church to him, and of his own promise, that he will never "cease his labor, his care, and diligence, until he hath done all that lieth in him, using both public and private monitions and exhortations, as well to the sick as to the whole within his cure, to bring those committed to his charge unto that agreement in the faith and knowledge of GOD, and to that ripeness and perfectness of age in CHRIST, that there be no place left among them, either for error in religion, or for viciousness in life." His congregation are his charge. "Feed my sheep," guide, reclaim, comfort, lead them to heaven, was the commission of Him from whom he received them. To the care of his flock then, every other care is made subservient. The lambs of his fold he diligently feeds with food convenient for them; the weak he encourages; the strong he confirms; the self-confident he cautions; the timid he animates; the desponding he enlivens; the mourning he comforts; the ungodly he prudently reproves; the scoffer he puts to silence. In the abodes of poverty and wretchedness, he is seen dispensing comfort. At the bed of the sick and the dying he appears, sometimes, indeed, the messenger of wrath, but only that he may exercise, with more effect, the benign office of the angel of consolation.—*Bishop Hobart, of New York.*

From the British Magazine.

ON THE REFORMATION IN GERMANY AND SWITZERLAND.

Rev. Sir,—If you consider the following remarks on a book which is widely and actively circulated worth insertion, I shall feel thankful and gratified.

It is entitled "The History of the Great Reformation of the Sixteenth Century in Germany and Switzerland. By J. H. Merle D'Aubigné, President of the Theological School in Geneva, and Member of the *Societé Evangélique*." 2 vols. 2d edition. Walther.

The work was lent me for perusal, and required to be returned as soon as possible, so that I have not had an opportunity of making more than a few extracts; but they are such gems as I doubt not will give a just estimate of the value of this *invaluable* work, as it is styled by the owner, to whom it was presented by one who is a priest of our Church.

I will give, first, a few examples out of the preface; specimens of the theological verities taught in the alma-mater of Calvinism, p. 5: "The *Reformation* is the re-appearance of *Christianity*; the *latter* closes the old order of things, the *former* begins the new." Of course the old order of things means the Mosaic dispensation. It has been hitherto generally believed that Christianity was itself a new dispensation, although arising as it were out of the ashes of the old. No doubt it was the fulfilling of the law; but it was also the new and perfect light, the lamp to guide us unto everlasting life. But according to Mr. D'Aubigné, its sole office was to close the Jewish order of things. According to his new theology, the Reformation is the commencement of a better and higher *status* of Christianity, a renovation and restitution of all things; still he tells us that Christianity was extinct, and every vestige swept away into oblivion, until, as a new avatar of it, Luther appeared. Does he impiously mean to say, that Luther was a re-appearance of our holy, our Divine Lord and Saviour JESUS CHRIST—GOD manifest in the flesh? GOD forbid that I should wrongfully impute meanings he would disdain. But, I confess, his language jars on my feelings. Will he draw the line when Christianity disappeared from the earth prior to the Reformation? and assign the period and circumstances of her departure? Will he inform us how long Christianity remained on earth immediately after the apostolic age? Will he graciously allow three or four centuries before her final flight? Does he mean us to believe the astounding fact that GOD our Saviour deserted his Church, and left the world in utter darkness for a thousand years? Is not this to set at naught our LORD JESUS CHRIST's promises to His Church and to His apostles? But it is idle to make such inquiries of one who will not allow that there is a visible Church of CHRIST on earth. But to proceed: p. viii., we have this Genevating Christian verity set forth for our belief—"GOD is in History"—which I would recommend to the consideration and elucidation of the noble lord who has told us, *that all history is but an old almanac.*

Pp. xi., xii. We have other statements in the same flippant and irreverent style. A question, "What is JESUS CHRIST?" The answer, "But GOD's purpose in the world's history." I may be weak, I may be fanciful, but I confess such language is more than startling; to me it appears horrid and revolting, the very height of anti-Christian rationalistic irreverence, nay, downright blasphemy. What! is our LORD JESUS CHRIST, GOD the Son, GOD manifest in the flesh, to be designated, GOD's purpose in the world's history? GOD is the centre and the source of all holiness, truth, and righteousness; all the manifestations, or revelations, of his will to his creatures are equally holy and just. But how can frail, perishing, finite creatures presume to talk of *the purposes* of the infinite and eternal Deity? If such is the divinity taught in the theological school of Geneva, it is to be hoped that it will never be introduced into our schools or universities.

Next follows—"CHRIST is the true GOD of human history," &c. Having already expressed myself so strongly with respect to the extract last given, I will content myself now by observing, that although the Genevan president professes to exalt the Scriptures above all on earth, no warrant can be found in them for such presumptuous phraseology; and, if it suits the taste of foreign protestants, I trust will ever be abhorrent to the true and faithful sons of the Anglo-catholic Church, however acceptable to those who designated themselves members of the Protestant Church.

In Book I., p. 4, Mr. D'Aubigné gives us this definition of the Church, "That it is a communion of brethren—that all its members are taught of GOD—that *each* possesses the liberty of *drawing for himself* from the Divine fountain of light," &c. (John vi. 45.) Will any member of our apostolic Anglican Church allow this lame and partial statement to be a true, fair, and *full* definition of the one Catholic Church of CHRIST, "built upon the rock, against which the gates of hell shall not prevail—built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner stone?"

But what is this individual liberty of drawing down light, but the unscriptural doctrine of the unlimited right of private judgment? Every man, according to this scheme, is his own priest, his own prophet, his own light. Why not his own Church and his own Saviour? What need has he for the Catholic Church of CHRIST, or her glorious light? What is this but the perfection of dissent, independency, and separatism?

I proceed with my extracts: "The epistles, which have settled the great questions of doctrine, do not bear the pompous title of any single man or ruler; referring to the twenty-second verse of the fifteenth of Acts—The apostles, elders, and brethren—To our brethren," &c. But this was rather a mandate, or decree of the Church, than an epistle.

Wherefore does Mr. D'Aubigné hazard such a rash assertion, when any one can see that all the epistles of St. Paul, those of St. James, St. Peter, and St. Jude, bear their names, and the greater part their title of apostles—a higher and more sacred title than any in the hierarchy of the Christian Church? The pope himself would never presume to set his title, even of Vicar of JESUS CHRIST, in competition with that of an apostle. No doubt it suits the atmosphere of Geneva for Mr. D'Aubigné to thus sneer at the pompous titles of bishops and archbishops; and it is quite in character with one who, though not explicitly, yet by silence and implication, denies and sets at nought the sacred apostolical succession of the priesthood, and episcopacy, and ordination by the imposition of the hands of the bishop; therefore he never even alludes to the epistles to Timothy and Titus.

In p. 3, he more than insinuates that our LORD JESUS CHRIST designed no priesthood to succeed the apostles.

In pp. 7, 8, 9, he virtually denies any visible unity to CHRIST's Church militant on earth; his only idea of unity is that of a living faith uniting all to CHRIST. But he does not tell us how that living faith is to be attained, or how preserved and recognized, if it is only internal. First he tells us, that "faith was the bond of unity while the Church was pure." "Next, when it became corrupt, unity was preserved by means of bishops, archbishops, popes, mitres, ceremonies, and canons." Here we may observe the usual disingenuous artifice of mixing and confounding things quite distinct, personal attributes with observances and rules, whether derived from Scripture, the apostolical tradition of the Catholic Church, or human superstition.

But all this is natural and consonant to the principles and spirit of one belonging to the Geneva platform, which was the frail, temporary scaffolding of pride, self-will, and rebellion. The *visible* unity of CHRIST's Catholic Church must ever be odious to such; for their founder and his first followers left the Church, and now their posterity have no visible Church to take refuge in. Therefore they treat CHRIST's holy spouse with scorn and derision; they hate her, and persecute her whenever they have the power; despising and denying that unity which they do not and cannot possess; therefore they profess to believe only in the unity of an invisible Church. But there cannot be, it is obvious, two distinct unities and bonds of union. There is and can be only one Catholic Church, which in unity embraces in one communion and one body all the saints departed and those now alive, all baptized into one body, which is the body of CHRIST.

As another specimen of the spirit of the writer, at p. 5, he speaks of "the first pastors or bishops of Rome;" and in divers other places, in order to prove the usual Presbyterian or dissenting falsity, that these designations are equivalent, and that there is no distinction of orders, he tells us that "the living Church retires to the lonely sanctuary of a few solitary souls"—that an exterior Church has been "substituted in her place, and installed in all her forms, as if of divine origin;" meaning thereby that the exterior, i. e., the visible Catholic Church, *is not of divine origin.* But when, at what period, or in what century, did the living Church thus retire into the interior of a few frail mortal men? and who were these men? Shall I hazard an assertion, *that they were the first dissenters, the first reformers, the first sufferers for conscience' sake?* Perhaps Cerinthus and Ebion, in the days of the apostles; or it may be Arius and Aerius. For when the Catholic Church of Christ, totally corrupt, if he is to be believed, had brought kings and emperors to bow the knee to JESUS as King of kings and Lord of lords, then Mr. D'Aubigné's living Church finally took her flight, not to reappear until the star of Luther arose. Next he asserts, that "*salvation* no longer flowing forth from *that word which was now hidden*, it began to be affirmed that IT was conveyed by means of *certain invented* forms. But he does not inform his readers at what period the word of GOD conveying salvation became hidden; he leaves it to them to discover; and every one may choose his own period. Some few, I hope, may prefer the honest, faithful, and veracious author of Ancient Christianity, the singularly enlightened Mr. Isaac Taylor—the Magnus Apollo of those who, to save themselves the trouble and labor of examination, rely on his ignorant rash assertions or falsified perversions of historical testimony, and believe that the Catholic Church of CHRIST was corrupt even to the core in the apostolic age, and overrun with monkery and idolatry before the Nicene Council; or they may with equal ignorance and self-conceit conclude, with all the Protestant writers of history, from Dr. Robertson down to our day, and all the modern liberal, rationalizing philosophers, (whether professedly in the established Church, or more *honestly and consistently* out of her,) that one thousand years of total, intellectual, and moral and religious darkness covered the earth, until the new light of the Lutheran Reformation dispersed it. Yet it is to be hoped that these hastily-assumed conclusions of moderns may by degrees be shown to be false in fact,—the result of sheer ignorance in the authors. It would have been more honest in Mr. D'Aubingé if he had told us what were these new *invented forms* which, after the loss of the saving word, were affirmed to convey salvation. It is obvious, however, although he is too prudent to declare what might yet startle and shock many even at Geneva, that he alludes to the sacraments of Baptism and the LORD's Supper; for no other *forms* (why not say ordinances?) ordained by CHRIST himself, were ever at any time, even in the depth of the corruption of popery, said to *convey* (i. e., be the channels of) salvation.

And thus, indirectly, he endeavors to disparage and pour contempt on those holy, life-giving ordinances of our Catholic Church: forms, no doubt, but blessed visible signs and forms, of an inward and spiritual grace, and by which we spiritually discern CHRIST. He tells us, "*It was said* that CHRIST communicated the Holy Spirit to the apostles, and the apostles to the bishops," and that the Spirit "is found only in this order of communication." Here he enounces an important truth; but how? *only in derision. It was said,*—so scoffed the first enemy,—"Yea, hath GOD said, Ye shall not eat of every tree of the garden."

At page 9, a note of the translator would lead one to suppose that he is one of the last refinement of dissent, one of the infinitesimals of separatism; for he says, "It is not alone the carnality of names which divides the little flock, (query, which?) but every commandment, or requirement of men, that excludes the very *weakest* whom GOD has received." Query, who are these weakest? The Socinians, or the separatists, of Ireland, Plymouth, Torquay, and Teignmouth? which three last places are singularly blest with reforming light. In Torquay especially, the old original non-descript Church, (I purposely avoid names,) which once was all contained in one small room, and whose Ἡγουμένος was an ancient Ἁρματοπηγός, vulgo, a coachmaker, has split up into two or three "wee kirks," of some half dozen each.* But then there is a more exalted tribe, who all declare that there *is no resurrection from the dead, for that they all have risen again*; and their false apostle is an auctioneer. Pardon this little excursion, which the translator led me to make.

(*To be continued.*)

---

* Where will this solution of continuity end? Will it terminate in individuality? And why not? for divisibility is essential to dissent.

COMMUNICATIONS.

For the Churchman.

THE POET'S SHRINE.

STRATFORD-ON-AVON.

(Concluded.)

I continued to linger about the church grounds. It was pleasant to enjoy the balmy summer air, as it crept gently towards me from the distant meadows laden with the fragrance of new-mown fields and scented clover. There was a "drowsy stillness" in the air, broken not unpleasantly by the sharp chirp of the grasshopper, the brief note of the sparrow, and the twitter of the swallow. The old gray tower and steeple of the Holy Trinity was the favorite rendezvous of the birds, and as I looked up to view their aerial gambols, I could not fail to notice how beautiful this Gothic fane appeared as the rosy beams of the declining sun fell in broken masses upon the time-worn fabric. Twilight, calm and beautiful twilight, stole gradually over the landscape, rendering the distant objects more soft and aerial, with purple tints, or lighting up a choice bit here and there with a golden gleam of sunlight, whilst I sat in the old churchyard. The dark shadows of night had long fallen before I left the grounds for the Red Horse Inn to sleep, and dream, as many had done before me, of Shakspeare.

In the morning, I set out to view the house where he was born. It was shown to me by a pleasant old lady, who endeavored to be as discursive in her remarks as possible. She related sundry anecdotes of the whims and vagaries of her visitors. An eccentric genius, she said, wished to obtain her permission to sleep in this celebrated apartment for one night. The old lady, fearing he had some sinister design in his head, refused him the privilege, much to the disappointment and mortification of the poor man. But experience had taught her prudence. She had been obliged to be constantly watchful and on the alert, as a little circumstance related by her confirmed; indeed she was fearful, at times, that her visitors, in their zeal for relics, would carry off the very house itself, by piecemeal! One day a party, looking very like *real* ladies and gentlemen, made her a visit. She left the room for a few moments, but during that brief time they, or rather she—for the old lady insisted upon it that it was done by a very beautiful lady of the party—contrived to saw a large piece of wood from the chimney-piece, and secrete it under her shawl. Here my cicerone exhibited the beam with a very ugly gap in it, as an evidence of the theft, and a proof of her being outwitted by one of her own sex, who had come prepared with an instrument for the purpose of executing this very adroit depredation.

From the poet's birthplace I paid a visit to a rival establishment, not far distant. The curiosities exhibited here were set forth in the following card shown to visitors:

"Reliques of the immortal Shakspeare. To be seen at the house of Mrs. Reason, Wood-street. Mrs. Reason, with great diffidence, requests an inspection by the Nobility and Gentry visiting Stratford-on-Avon, of her COLLECTION of various articles of Property, which once belonged to the great Shakspeare, and which her late mother, (Mary Hornby,) exhibited for many years when resident at his Birth Place; among which are Shakspeare's Chair, David Slaying Goliah, bearing date 1606.—Writing Table,—Lanthorn, made from the windows of his own house.—Hamlet's Chair.—Two chairs bearing the Southamton Arms.—A Copy of Shakspeare's Will.—Part of the Celebrated Mulberry Trees—and a variety of other Curiosities."

The whole winding up with the following doggerel lines, worthy of the authoress of the "Battle of Waterloo:"

"For Britons view, with great regard,
"Each Relic of their honor'd Bard!"

This collection of old trumpery once lumbered the room in which Shakspeare was born, gathered together by the "late Mary Hornby," who in former years occupied these premises, claiming kindred with the bard, and a joint heir of his genius, in proof of which she used to exhibit her poem, "The Battle of Waterloo!" to her wondering visitors. She was ejected from this profitable place, and in revenge, the night before her final departure, maliciously besmeared the walls with a coat of whitewash, thus obliterating the handwriting and autographs of a host of renowned visitors. The walls are again entirely covered with the names of the great and celebrated in literature.

Connected with the relics, an anecdote is related which serves to show the high estimation in which every object connected with the bard is held by his townsmen. His residence, when comparatively affluent, was originally erected by Sir Hugh Clopton, Knight, in the time of Henry VIII. This property afterwards passed in the Underhall family, from whom it was purchased by Shakspeare in 1597. In 1753 it formed part of the estate of the Rev. Francis Gastrell, vicar of Frodsham, who it appears did not partake in the feelings of admiration for the great poet so strongly manifested in the town. Perhaps he was annoyed by the multitude of curious visitors who were desirous of having a peep at the premises. Be that as it may, he cut down the celebrated mulberry-tree which the bard had planted with his own hand, and used it for firewood. But the most unpardonable act of all in their eyes was, the destroying of the building itself, which he razed to the ground two years afterward, and then left Stratford, with any thing save the blessings of its inhabitants. This crowning act of the Vicar of Frodsham has neither been forgotten nor forgiven by the good people of Stratford to this day.

The Town Hall contains a whole-length portrait of Shakspeare, presented by Garrick: on a scroll are the lines from Hamlet:

"Take him for all in all,
"We ne'er shall look upon his like again."

There is also a whole-length of Garrick himself, painted by Gainsborough. It is truly a very fine picture, both for drawing and coloring, and gave me a very high opinion of the excellence of this artist.

A survey of the town confirmed the reputation it sustains of being a very neat and cleanly one. The streets had an animated, cheerful look, about them. Most of the buildings are very ancient, many having been built long before Shakspeare's time, and they retain all the quaint, primitive appearance of a remote period. In some of the streets stood ranges of new cottages, but built after the fashion of the Elizabethan age, with ornamental fronts, fanciful gables, and latticed windows. About these picturesque morsels of architecture clustered thick and luxuriant draperies of woodbine and honeysuckle, whilst the little court-yards were filled with cottage roses, lauristinus, eglantine, and marigolds. As I looked upon these pleasing objects, so novel to me, I thought I had never seen any thing more beautiful than these gems of art—these cheerful-looking cottages—upon which the sun seemed ever to glance with a pleasant smile. Ay, pleasant objects were they to look at, for they were just what I expected to see in a place where poetry, if any where, might be supposed to give sentiment and character to the birthplace of Shakspeare. I have a decided partiality for these picturesque buildings and their accessories, for they seem to indicate that they belong to a poetical age. It is impossible to look upon, and think of comparing them with the snug, yet tasteless structures of modern invention. Beside, they serve to confirm many an old legendary tale—to tell us this land was once called "Merry England"—that May-day and other festivals were wont to be celebrated with zest and primitive freedom. They remind us also of many pleasant rural games and pastimes peculiar to a distant age, now obsolete, yet over which the imagination loves to linger, and recall to mind

"Those days are gone,
And their hours are old and gray,
And their minutes buried all
Under the down-trodden pall
Of the leaves of many years."

Keat's Poem of Robin Hood.

After a ramble over this old town and its environs, leisurely inspecting its antique streets and quaint remains of antiquity, I strolled once more to the ancient church of the Holy Trinity. Stepping over the grassy, and in most instances osier-bound graves of the churchyard, I seated myself under that venerable portion of the edifice composing the chancel. The cheerful morning sun spread a warm hue over each lichen-covered stone of the old building. The weather-stains and marks of age were now rendered doubly plain and visible by the golden sunlight upon the crumbling portions of the walls. The pleasing effect of this painting of nature upon stone, has been very minutely described by the poet:

"Seeds, to our eye invisible, will find
On the rude rock the bed that fits their kind;
There, in the rugged soil, they safely dwell,
Till showers and snows the subtle atoms swell,
And spread the enduring foliage; then we trace
The freckled flower upon the flinty base;
These all increase, till in unnoticed years
The stony tower as gray with age appears;
With coats of vegetation, thinly spread,
Coat above coat, the living on the dead,
These then dissolve to dust, and make a way
For bolder foliage, nursed by their decay:
The long-enduring ferns in time will all
Die and depose their dust upon the wall;
Where the winged seed may rest till many a flower
Show's Flora's triumph o'er the falling tower."*

The peculiar repose and serenity of the scene around me induced busy thought to spring up without being evoked. The natural current of my musings almost of necessity ran upon the strange incidents and pleasing reminiscences connected with the life of Shakspeare. The "soft-flowing Avon" ran gently at my feet, and the landscape looked sylvan and beautiful in the mellow rays of the morning sun. It was a scene of serenity and peacefulness peculiarly favorable to quiet meditation. I could not help thinking that the bard had often had the tender sensibilities of his nature awakened from lingering thoughtfully upon the margin of his native stream, and from contemplating its tranquil surface, stored his mind with those choice and poetical pictures so numerous and true to nature.

I had sat here some time, when the distant sound of a flute gradually stole upon my ear. Presently the plash of oars and the rippling water gave indication of an approaching pleasure-boat. This soon drew near to the shadow of the venerable church, with its beautiful appendage of ancient elm trees. In the boat were a small party of ladies and gentlemen. After a silence of some moments, as if in respect to the great poet of nature, the party commenced singing one of the most celebrated of Shakspeare's songs. Whether it was association, or the real sweetness of their voices, I know not, but I thought I had never heard any thing so fairy-like in my life. It rose like a morning hymn towards the shrine of the "Swan of Avon," as if to bid his gentle spirit rest. This little incident, simple though it be, imparted a very delightful interest to my visit to the burial-place of him who, as Ben Johnson expresses it, was the

"Soul of the age!"

Scarcely had these musical sounds died away, ere the quick patter of distant footsteps and the echo of merry voices caught my ear. Looking off in the direction of the church porch, I discovered a bridal party approaching through the lime-tree bower, or avenue. This reminded me of the invitation given me by the sexton, to be present at the wedding ceremony. I arose from my pleasant seat, and followed in the train of this festive party, and found myself standing once more over the ashes of Shakspeare, within the Gothic chancel. The rumor of a wedding had drawn together quite a collection of loiterers from the village to witness the ceremony. They formed a volunteer assembly, quite independent of the friends and kindred of the bridal party. They were also constantly augmenting, dropping in one after the other, and helped to fill up the back ground of the picture. Here might be seen the simpering lass, the antiquated spinster, with a sprinkling of the Stratford lads. A few old village crones, and a curious assemblage of varlet schoolboys, who stood at a respectful distance with caps in hand, watching the ceremony with staring eyes, mouths wide open, and an expression of the deepest interest depicted in their ruddy faces. This singular portion of the company I thought more interesting to behold than the couple themselves who had drawn us all together. The love of sight-seeing, I doubt not, is implanted in our bosoms for wise purposes. The youthful Shakspeare was probably very fond of peering about his native village, and quite as eager to witness show, as these young townsmen of his were on the present occasion: for it is well known that he was a greater student of men than books, a keener scrutinizer and searcher into human nature than ancient tomes. But to return to the wedding. The bride and groom were persons in humble life, and there was scarcely any thing to give eclat to their nuptials, save the holy place in which they stood. This of itself, however, imparted a deep interest to the scene: for as the village curate stood within the rails of the chancel in his white surplice pronouncing the benediction on the newly-married pair, the yellow sunlight stole in through the Gothic window, and fell upon a group of happy faces, who scarcely seemed to need any thing more to make them happier than they appeared to be. Doubtless there have been more ostentatious weddings within the walls of the "Holy Trinity," yet it must have been a cold heart indeed which did not respond to the joyous greetings which took place at that bright hour within the sacred walls of the old church at Stratford-on-Avon.

I had now performed the satisfactory and dutiful part of a pilgrim at the grave of one who was "not of an age, but for all time;" of one who, in the enlarged and ennobling pre-eminence of thought allied with "wit humane and blithe," stands without a rival! The peculiar faculties of the bard's "shaping brain" and ever-living excellence, is happily delineated by a modern poet, with whose glowing panegyric I shall finish the record of my pilgrimage to the shrine of Shakspeare:

"How little fades from earth when sink to rest
The hours and cares that moved a great man's breast!
Though nought of all we saw the grave may spare,
His life pervades the world's impregnate air;
Though Shakspeare's dust beneath our footsteps lies,
His spirit breathes amid his native skies;
With meaning won from him for ever glows
Each air that England feels, and star it knows;
His whispered words from many a mother's voice
Can make her sleeping child in dreams rejoice,
And gleams from spheres he first conjoined to earth,
Are blent with rays of each new morning's birth.
Amid the sights and tales of common things,
Leaf, flower, and bird, and wars, and deaths of kings,
Of shore, and sea, and nature's daily round,
Of life that tills, and tombs that load the ground,
His visions mingle, swell, command, pace by,
And haunt with living presence heart and eye;
And tones from him by other bosoms caught,
Awaken flush and stir of mounting thought,
And the long sigh, and deep impassioned thrill,
Rouse custom's trance, and spur the faltering will.
Above the goodly land, more his than ours,
He sits supreme enthroned in skyey towers,
And sees the heroic brood of his creation
Teach larger life to his ennobled nation.
O, shaping brain! O, flashing fancy's hues!
O, boundless heart, kept fresh by pity's dews!
O, wit, humane and blithe! O, sense sublime
For each dim oracle of mantled Time!
Transcendent Form of Man! in whom we read
Mankind's whole tale of Impulse, Thought, and Deed;
Amid the expanse of years beholding thee,
We know how vast our world of life may be;
Wherein, perchance, with aims as pure as thine,
Small tasks and strength may be no less divine.*

D.

---

* From "The Borough," by the Rev. G. Crabbe.

* From Poems by the Rev John Sterling, (London,) well known as the "Archæus" of Blackwood.

For the Churchman.

An Inquirer, in a late "Churchman," asks for the authority of ending sermons with an ascription of praise and glory to the ever-blessed Trinity. For his information, we will direct him to the 15th Book of Bingham's Antiquities, where, in the 4th chapter, he will read:

"I must note also, that they (the primitive preachers) always concluded their sermons, as we now do, with a Doxology to the Holy Trinity, as may be seen not only in the sermons of St. Austin, Chrysostom, Basil, Leo, Fulgentius, and others, who lived after Arius broached his heresy against the divinity of our LORD; but also in those of Origen, and others who lived before, such as Dionysius of Alexandria, and the rest that are mentioned by St. Basil, who had seen their Homilies, out of which he wrote a vindication of that ancient form against some who pretended to charge him with innovation for using a form which, he says, the ancients had always used before him."

P. S. We are tempted to go beyond the occasion of writing the above, and add a word or two on sermons and preaching, from that truly excellent prelate, Bishop Bull. He says, "Another part of the pastoral office is preaching, i. e., (as we commonly use the word,) taking a text or portion of Scripture, explaining it, raising some useful point of doctrine from it, and applying it to the edification of the hearers. This is a noble part of the pastor's duty, but difficult; it is not a work that every one should undertake or can perform, for it requires the knowledge and understanding of the Holy Scriptures; and in order thereunto, some skill in the learned languages and other parts of human learning; it requires a good judgment and discretion; I add, elocution too. The time will not give me leave (if I were able) to set before you all the rules or precepts of the art of preaching, and to give you an entire system of it. There are many learned men who have written full treatises of this subject. I mention only our excellent Bishop Wilkins, who hath published a treatise, entitled *Ecclesiastes, or the Preacher*, which I recommend to the reading of younger divines and first beginners in the art of preaching; to whom also I give this further advice, that they should not at first trust to their own compositions, but furnish themselves with store of the best sermons that have been published by the learned divines of our Church. These they should read often, and study to imitate them, and in time they will attain to a habit of good preaching themselves. Among the printed sermons, those of the late Archbishop Tillotson are well known, and approved by all."

This last advice of Bishop Bull to young clergymen, of not trusting at first to their own compositions, was frequently given by Bishop Ravenscroft to young "beginners in the art of preaching" in the Diocese of North Carolina. Whether they followed the Bishop's advice, we do not know; but certainly we do know, that they have all "in time attained to an excellent habit of good preaching." P. C.

For the Churchman.

BIBLE SOCIETIES.

Bible Societies are charitable institutions, the primary object of which is, the distribution of the Sacred Books, among those classes among whom, either through indigence, ignorance, infidelity, or other causes, they have had a limited circulation.

The funds for the support of these associations were originally and perhaps still are in part obtained by voluntary contributions from individuals actuated by the pure motives of benevolence and Christian zeal, nor could these contributors have cherished the most remote wish to interfere with the rights of any class of their fellow-citizens.

Yet the facilities afforded to these charitable institutions for publishing Bibles at a cheap rate, have tended to create discontent among the booksellers, who, though they sometimes publish Bibles at a lower rate than those of the Societies, are obliged to print them on paper of an inferior quality. I here would allude to a quarto edition with Apocrypha and Concordance, which is of course a fourth or a fifth larger than the Societies' quarto.

To remedy this, a compromise might be entered into between the booksellers and the societies, by restricting the editions of the latter to the text only as translated from the original, without adding either words or figures under pretence of reference or of explanation; in other words, that the Societies' editions should be printed in paragraphs, without verses, and without contents of chapters; that their smallest type should be minion, and their largest long primer; that their pages should not be in a larger size than duodecimo, either square or oblong; that their copies be divided into as many volumes as the managers might direct, provided such volumes do not contain more than 450 pages; and that these volumes be in paper or half binding.

These restrictions would have a tendency to reduce the expenses of the Societies, while at the same time they would be fulfilling their pledge by distributing the Scriptures in their uncontaminating purity. The booksellers would at the same time have an opportunity of supplying the wants of that portion of the public, who are able and willing to pay for the information which is to be obtained through the medium of the press, and to whom the apocryphal books would be acceptable, as well as the notes, comments, and explanations, which are sometimes added to or associated with the text, according to the views of the several religious denominations by whose clergy they may have been put forth. The booksellers would likewise have the exclusive privilege of publishing compressed miniature editions in single volumes, it being presumed that this class of men are guided, or have a right to be guided, by motives of self-interest. This privilege I would deny to the Bible Societies, out of mercy to the eyesight of old and young. The booksellers would also have the privilege of printing splendid ornamental editions, the engravers and bookbinders being employed to exercise their taste and skill. These ornaments of engraving and binding are incompatible with the avowed principles of a Bible Society, and like notes and comments, should be left to the choice of the purchaser.

In the twenty-fourth report of the American Bible Society, 1840, three motives are assigned by the managers for publishing translations from the Latin Vulgate:

1. Because the founders of the Society expected them so to do.

2. Because they contain very few words which are objectionable.

3. Because they are the only versions which can be circulated in Roman Catholic communities.

To escape from the charge of inconsistency in circulating Catholic Bibles in foreign languages and excluding them in English, they say, "The design of this is obvious, namely, that there might be no denominational collision in their body." This apology is by no means satisfactory. How could any collision have been produced by the publication of an English translation of the Latin Vulgate? There are in the world at least eight or ten millions of Catholics speaking the English language, and here was an ample field for their labors. Eight or ten millions of their fellow creatures must be excluded from the benefit of their distributions, lest there should be a denominational collision! Eight or ten millions of people speaking the English language must be excluded, except on condition of renouncing those rights of conscience which they hold in common with their protestant brethren! Eight or ten millions must be left destitute at home, while sea and land are compassed to supply the inhabitants of distant lands! And all this because their body is composed of such discordant materials, that a course more consistent with universal philanthropy, common justice, and Christian charity, would be productive of denominational collision!

In assigning their second reason, they give a brief but very lucid defence of Catholic version in general. "They contain very few words which are objectionable." The Catholic clergy themselves would hardly venture to say more. But does not this remark equally apply to the English translation of the Vulgate? That the managers have intended to pursue a right course in the use of "imperfect translations among a foreign and prejudiced people," I am not wishing to deny. But why accuse these people of prejudice? Is there no prejudice against the English translation of the Vulgate? The fire which consumed a Catholic Bible at Charlestown, Massachusetts, must have been kindled by a protestant.

"A third motive for circulating these versions is, that they are the only versions which can be circulated in Roman Catholic communities." Does not this motive exist with equal force in regard to Catholics speaking the English language? The Catholic religion is every where the same, and a change of language does not imply a change of religion. A part of the Catholic clergy, it is alleged, are willing to have their own canon of Scripture complete with notes. It would be utterly inconsistent with the object of a Bible Society to circulate the comments of any sect or denomination. These comments are not the Bible, and the priesthood should make the necessary explanations themselves, either from the press or the pulpit. It does not appear that notes and comments were required in the days of the apostles, and very little was said on the subject of authorized or law-established versions. Most probably the ancient copies were free from notes, comments or contents; and those who desired to read the sacred books were not restricted to one translation. But the exclusion of several books which the Catholics receive as canonical, must greatly limit the circulation of Bibles published by the American and British Bible Societies, besides lessening them in the estimation of protestants themselves. St. Jerome translated some of the apocryphal books, and informs us that they were or might be read in churches for the edification of the people, but not for the purpose of establishing any ecclesiastical dogma. About a century ago, the Bible was in England usually printed with the Apocrypha; and I believe that all or nearly all the book of Ecclesiasticus is still included in the Liturgy of the English Church. The Kirk of Scotland, however, has always entertained a prejudice against these books; and as the people of Scotland contributed largely to the funds of the British and Foreign Bible Society, and accused the Society of misapplying their contributions, the famous resolutions of 1826 and 1827, excluding the Apocrypha, were adopted, for the sake of avoiding the threatened denominational collision. These resolutions prohibit the distribution of the Bible in sheets, lest the apocrypha should be printed by other societies and bound up with the volume.

The American Bible Society, in offering the Bible to one part of the Catholic world, and holding it from the other, have acted on an erroneous principle; and the reasons assigned by the managers in its defence, are not satisfactory.

It is doubtful whether the British and American Societies have in the introduction of extraneous matter in their editions of the Bible, done strict justice to the bookselling community. The Bible alone, without note or comment, is their motto. Yet some of their editions are considerably enlarged with contents of chapters, which could be well dispensed with, and all the translations in the Latin and Gothic dialects, as well as the English, are in the modern fashion cut up into improper breaks, and the figures which enumerate the verses are introduced into the text. This mode of printing not only fatigues and disconcerts the reader, but adds unnecessarily to the expense; as the blanks and figures occupy as much paper as if they were filled up. Besides this they swell the volume to an inconvenient size, and the remedy of using a small and sightless type is resorted to. It is true the Protestant Bibles are commonly divided into paragraphs, but not being distinguished by blanks as in other books, these divisions are scarcely noticed.

The Society has also pursued an injudicious course in publishing miniature editions. The diamond Bible seems to have been a failure, being nearly as large as Logan & Thomson's edition, though in a smaller type. It could hardly have been intended for Sunday Schools, for the eyes of children are not microscopes. Their nonpareil Testament is much preferable; for the type is superior both in size and quality. Had they printed the Old Testament on the same scale in three volumes, they would have saved the expense of stereotyping the New Testament in another form, and given to the public a neat edition of the Bible in four volumes, which would not only be acceptable to readers in general, but would be more economical for distribution to ships crews, &c., where, the Bible being divided, a smaller number of copies would be required. Z.

For the Churchman.

Mr. Editor,—Having been called upon a few days since to contribute toward constituting a clergyman of this city a *Patron* of the "New York Bible and Common Prayer Book Society," I was pleased to see such an interest, and cheerfully complied. I was glad to find the amount, $100, nearly completed. On referring to the last year's report, I find only two laymen have constituted themselves *Patrons* of that institution during the thirty-two years of its existence, *and not one clergyman.* This not a little surprised me, when I observe that a Patron is entitled to draw 4 Bibles and 20 Prayer Books, or 30 Prayer Books, annually, for gratuitous distribution. Now as we boast of the excellence of our liturgy, and the innumerable proofs of its being a powerful auxiliary to the increase of our Church—and although so much is said in praise of that excellent liturgy in our pulpits, (see Dr. Eastburn's Convention Sermon,) the list of *Life*, and *Annual Subscribers*, and *church collections*, towards its gratuitous distribution, and for missionary purposes, is a sorry proof. I hope when this first parish effort is filled up and published, every parish, not only in the *city*, but in the *country*, will follow the example, and place their rectors in a position of such an annual claim on the Society, for the good of his parish, the Society, and the Church. A MEMBER.

For the Churchman.

Mr. Editor,—Your paper of July 31st was long in reaching me, else I should probably have earlier troubled you with my respects to your correspondent "Reason." Perhaps your readers may think that he needs no notice, early or late. It may be so; but I must be excused for invincible repugnance to letting injustice to the memory and character of Bishop Hobart pass in silence.

As far as the sense of "Reason" can be deciphered, he admits that Bishop Hobart *prepared*, *permitted*, and *recommended*, what was contrary to the canons, and what he, therefore, would not *enjoin*—a Form of Prayer for the Fourth of July. You and I, Mr. Editor, remember Bishop Hobart, and can confidently say to those who do not, that he was not the man for such devices.

"Reason" speaks disparagingly of "the statement in the American." Now it is within the knowledge of your present correspondent, that that statement was Bishop Hobart's own notice of a Service intended by him to be used, as on other returns of the national jubilee, so especially on *Sunday*, July 4, 1830.

What sort of readers "Reason" expected to have, I know not, but he certainly pays their sagacity no compliment, when he says, with a strange abuse of the significant "Q. E. D.," "The reader will see that this"—Bishop Hobart's Sunday Fourth of July Service—"does not set aside the" [ordinary] "Sunday Service." The Service thus set forth by Bishop Hobart contains a substitute for the *Venite*, proper Lessons, and a proper Collect, Epistle, and Gospel. Now how can these be used without, in those respects, setting aside the Sunday Service?

The truth, then, on the subject, maugre all the attempts of the Messenger, "Reason," and any coadjutors they may have had, to make out a different case, is, that Bishop Hobart did, pleading therefor *the authority vested in him by the canons*, set forth a Form of Prayer to be used on the Fourth of July, especially *when that day happened on Sunday*, and such a form as not only made additions to the usual Sunday Service, but in several important particulars, was to supersede it.

The difference between *allowing* a Service and *enjoining* one, it must be evident, touches not the principle of the case. The canon under which Bishop Hobart professed to act, contemplates the former action; the latter is a point of mere expediency. And where the allowance is known to have also episcopal preference and recommendation, as was the case with Bishop Hobart's action, the bearing of the solemn obligations assumed by Deacons and Presbyters, at ordination, on the question, not only of compliance, but that cheerful and uncomplaining, will not fail to be recognized by good and conscientious men. LOGIC.

For the Churchman.

Mr. Editor,—The view into which the littleness of opposition lately drew you touching the patronage extended to your excellent paper, was highly gratifying. Its claims upon the clerical support of all good and true Churchmen are, indeed, obvious. But man's judgment often wanders far from the old and good path, and visits even the best of causes with the evils arising from the misapprehensions of ignorance, the fears of pusillanimity, and the hostility of wrong principle. I never doubted that the great body of serious, reflecting, and soundly-thinking Churchmen was with you; but did not know how far your labors, like those of other dauntless and honest champions for the truth, might be ungratefully requited by the above noticed unholy influences of the carnal mind. I am truly thankful that my fears went too far; and devoutly pray that as by the testimony of a good conscience, so also by the increasing countenance and support of the friends of the Church, you may be cheered in your truly Christian and faithful labors. Of one thing you may rest well-assured: you have little to fear from the more intelligent and unprejudiced of the community. Your paper is gaining an influence on minds of a serious, enlightened, and unprejudiced cast, which promises the most essential benefit to the cause of CHRIST and His Church. Such—especially in the extensive movement, of grave import, which now agitates the Christian world—are looking to the columns of the Churchman for lucid, scriptural, and catholic guidance to their inquiries, and solution of their doubts; and in order to this, for full and impartial discussion of the many and interesting solemn questions which are daily presenting themselves; and such, in increasing numbers, are acknowledging their obligations to its columns. D. D.

New York, August 30, 1841.

To the Editor of the Churchman.

Rev. and Dear Sir,—In the letter of the Rev. Dr. M'Vickar, published in the Churchman of last week, the writer says, that in your strictures on the proceedings of the Board of Trustees of the General Theological Seminary, he finds his name, through *some clerical error*, connected as mover, with a resolution which was *not penned* by him. It was prepared and moved, he avers, by the Rt. Rev. the Bishop of Western New York. Your strictures, sir, were made upon the resolution as you found it in the published proceedings of the Trustees. As Secretary of the Board, I am therefore responsible for the said "clerical error," (if such error there be,) and I beg permission to offer a remark or two on the subject, partly from memory, but chiefly from the record. I trust that, in the circumstances of the case, it will not be deemed discourteous in me to assure Dr. M'Vickar that there is *some error* in his recollections.

In the first place then, (much at variance with the impression which the letter is likely to produce,) not only was Dr. M'Vickar the *originator* of the proceeding of which the published resolution is an exponent, but from the moment of its introduction by him, to that of the final action of the Board, no other of the gentlemen who voted in the affirmative, did more than *suggest modifications designed to explain or to mitigate, the original proposition.* And further, the resolution as it appears on the minutes, is the only one upon which there was any *formal* action of the Board. It is true that a preamble was offered at a late stage of the discussion, and rejected, but the preamble was intended to accompany and explain *this resolution*, and it was not Dr. M'Vickar's preamble.

My second remark is, that though I did not in the minutes report Dr. M'Vickar as having *penned* the resolution—but as having *offered* it—intending to represent him, as he certainly was, the *father* of the measure, I now distinctly declare that he *did* "*pen*" *that resolution.* Whatever suggestions may have been made, in writing or otherwise, by Bishop De Lancey or by any other gentleman, as to form or substance—the resolution which appears in the published proceedings—every line, and word, and syllable,—was "penned" by Dr. M'Vickar's hand. If to assure himself of my accuracy in this correction of *his* "*error*" he should desire proofs, they are in my possession, and at his service.

I am, Rev. and Dear Sir, with great respect, your obedient servant,

EDWARD Y. HIGBEE,
Secretary of the Board of Trustees.

For the Churchman.

THEOLOGICAL SEMINARY,
August 30th, 1841.

Mr. Editor,—I regret that I am constrained to trouble you and your readers again with an explanation or defence of my ministerial conduct; and still more do I regret that this communication is called forth by the injustice of one, at whose hands I might reasonably have expected very different treatment. I consider my official conduct misrepresented, and myself aggrieved, by Dr. M'Vickar's letter in the last Churchman. It is true that the admissions of the letter furnish the means of correcting, in part, its insinuations and misstatements; and that you have discovered this, and applied the correction as far as in your power. For this, however, I must thank you, and not Dr. M'Vickar.

My *first* ground of complaint against the Rev. Dr. is, that he has done, in the Board's name and behalf, what the Board itself formally and solemnly refused to do, when invited by his original resolution; that he has connected what they chose to separate; and has thus (as far as in him lay) converted their "*simple negation*" of "responsibility," or assertion of "*mere non-responsibility*," for the ministerial acts, in the administration of the sacraments, of their Professors in general, into an *affirmative censure* of myself in particular. In proof of this assertion, take the following quotation. Speaking of "the Baptism," he says, "it was deemed by the Board at large an act of such Professorial indiscretion, if not of Academic irregularity, as to call for some notice on their part." Now, Sir, (without charging Dr. M'Vickar with *wilful* misstatement,) I am confident that this assertion is false as regards "the Board at large," whatever individuals may have thought; for I happen to know the opinion of some members of the Board, and in particular had followed in the matter the counsel of the Rt. Rev. Father, who presided at the meeting of the Board. I am confident, too, that had the Board deemed the act so heinous an offence, "an act of such *Professorial* indiscretion," they would have admonished me in direct and plain terms, both in kindness to me, and in justice to themselves. You, Sir, have assuredly drawn the only just inference from the Board's rejection of Dr. M'Vickar's resolution, viz., that they did not take his view of the case, nor regard my act as "such a Professorial indiscretion." This interpretation is doubly confirmed by the studious silence of the printed Minutes in regard to the "Baptism." Verily *not to notice it at all*, were an odd way of showing that, in the Board's opinion, it "called for some notice on their part."

Were I disposed to turn the tables on the Dr., I might ask him,—who has shown himself so sensitive as to the *Faculty's* prerogatives,—by what right he undertakes, in the recess of the *Board*, to constitute himself its mouthpiece, and to give an explanation of its acts, which it had formally disavowed. For, be it noted, he writes "as a Member of that Board," "as well as individually."

Passing by the Dr.'s not very generous use of the *argumentum ad invidiam*, in holding me up to notice (in connexion with my alleged transgression) as "the youngest Professor of the Seminary, scarcely domesticated within its walls," I proceed to my *second* cause of complaint, viz., that he has untruly and unjustly (and herein, I must say, carelessly at the least) charged me with "Academic irregularity," with violating "Seminary discipline" and "Academic obedience." Now, Sir, I regard this as a very grave charge, if true; and as a very grievous one, if false. For a Trustee of the Seminary writing *officially*, ("as a member of that Board,") "as well as individually," to make such a charge against even "the Junior Professor," who is bound by every consideration of decency and duty to set an example of order and obedience, is surely no light matter. And yet I affirm that the Dr. might have known, and ought to have known, that this grave and grievous charge is utterly baseless.

I agree with the Dr. in his premises, "that a Theological Seminary is, *ipso facto, a cure of souls*," and that in the highest sense; and "that the spiritual guidance of the Church's matriculated students in its General Theological Seminary is a matter not entrusted to the Junior Professor's discretion." But why this array of axioms? Has "the Junior Professor" claimed or exercised any such "discretion?" The Dr. affirms that he has, and I deny it. It is true that I did act in the matter "without any the slightest communication on the subject with the Dean, its resident presiding officer." And I think that any one, who will take the trouble of reading the Dean's report in your last paper, and forming thereby an estimate of the extent of his jurisdiction, will be able to guess *why* I made no such communication. In fact, such a notion never entered my brain until the Dr.'s letter suggested it. By the way, had it been my turn to act as Dean the last year instead of the next, it would have been rather a joke for "the Junior Professor" to appeal *from himself* as Professor, *to himself* as Dean, for the decision of a vexed question of "academic discipline!"

But seriously, Sir, it surprises me not a little, that so experienced a Trustee, and so sound a Churchman, as Dr. M'Vickar unquestionably is, could conceive and adopt such a theory, as he has advanced, of the relative position of the various officers who compose the Faculty of the Seminary. Had the Faculty no other Head than the Dean, it would be (I think) as complete and un-Churchlike a specimen of parity or Presbyterianism as can be found from Maine to Georgia. Were the Deanship a permanent office, and endowed with powers adequate to the government of the Seminary, the case presented by the Dr. would be more plausible. But to suppose that an office, held by the resident Professors in rotation, (to which, for aught that I can see, a *layman* is competent,) and conferring but little of dignity or power, was designed to invest its temporary occupant with the right of deciding judicially doubtful questions of "Academic obedience," involving considerations of *ministerial* duty, is altogether incredible. The laws of the Seminary give no such power: nor indeed can they, so far as merely *ministerial* duty is concerned.

Is then the Faculty a headless trunk? No, Sir; the Bishop of the diocese of N. Y. is *ex officio* its *President*. Seeing then that the Seminary has a Head, and that Head one of the Rt. Rev. Fathers of the Church, ought "the Junior Professor" to have consulted the *Dean*, a temporary and subordinate officer, and his own peer in the Ministry, however much his superior in wisdom? Or, was he solemnly bound, both by "Academic" and *canonical* "obedience," to seek direction from the *President* and BISHOP? No *Churchman* can halt between these opinions. Now, Mr. Editor, the "Junior Professor" *adopted this very course.* This would appear to be the head and front of my offending, (so far as regards "Seminary discipline,") that I consulted the Bishop of the Diocese, *ex officio* the *President* of the Faculty, and not the *Dean* thereof. A most flagrant violation, truly, of "Seminary discipline" and "Academic obedience!" What becomes, I ask, of Dr. M'Vickar's charge against me on this score?

But the mere charge is not all that I have to complain of. The Dr. might possibly have forgotten his Churchmanship for the moment, and unwittingly have put the *Dean* above the BISHOP. Such things sometimes happen. What I complain of chiefly under this head is a *suppressio veri*, which due care and caution might and must have prevented. The Dr. *ought* to have known and acknowledged, in common justice to me, the fact before stated, that I sought and followed Bishop Onderdonk's counsel in regard to the obnoxious act of sacramental ministration. I say *ought to have known*, because he refers to my former letter in your paper for "the circumstances of the case;" and, as the matter seems to have interested him in some degree, it is fair to presume that he read the letter attentively. Now the concluding paragraph of that letter contains an explicit declaration of my having sought and obtained Bishop Onderdonk's approval before performing the baptism. Furthermore, the Bishop and the Dr. were both present at the meeting of the Board, at which the Dr.'s resolution of censure was discussed and rejected; and, although I cannot say with the Dr., in regard to those proceedings, *quorum pars magna fui*, still I venture to assert, from my knowledge of the Bishop's character, that he did not neglect the opportunity of taking his full share of responsibility for the proceeding, which his Presbyter sees fit to condemn.

As to the various questions arising from "the circumstances of the case," I shall say nothing at present. If need be, I am willing to meet them fairly and fully. Meanwhile, I have only to say, that where the law of the Church is clear and explicit, I hold myself bound to obey it in its obvious sense. I am not conscious of having departed from the law in any particular save one, viz: the *place* of baptism. If immersion is to be practised at all, as the rubric allows, then this departure from the letter of the law is at present unavoidable. Where, on the other hand, the rule of the Church is either doubtful or disputed, my principle is, that *the Bishop is the only legal and competent arbiter*, until the point shall have been ruled by the Church's collective authority. On this principle I have acted in the present case. Condemn it who may or who will, I stand firm and fearless, in the conviction that my conduct accords with the polity of the Church Catholic, and with the will of its Divine HEAD.

But I have already trespassed too much upon your patience. The seriousness of the charge, thus gratuitously preferred against me as a Professor of the Seminary, in the face of the whole Church, by one whose personal and official standing would give currency to his misstatements, if not corrected, must plead my apology, both for the length of my communication, and for the plainness of speech, which I have used in vindicating my official conduct.

I remain, Rev. and Dear Sir,
Truly and respectfully,
Your friend and brother,
JOHN D. OGILBY.

For the Churchman.

Several articles have appeared in our religious journals respecting the administration of the Sacrament of Baptism on a recent occasion, by Professor Ogilby, of the General Theological Seminary; and in a late number of the Church Record, a writer who signs himself *South-Side*, expresses no little horror in view of the transaction. But like others who have dealt out their censures with an unsparing hand, he has omitted to state *what* it is in the conduct of the Rev. Professor to which he objects. He professes to desire information! "Has the Church," says he, "decided upon the *mode of baptism* in such a way as to insist upon *one* mode to the exclusion of others?" His Prayer Book, if he will take the trouble to consult it, will answer *no*. It says the minister "shall dip" the candidate "in the water, or pour water upon him." The Professor has only exercised the right which the Church gives to every minister. He selected the *mode* which he and the persons applying for the Sacrament *preferred*. The Prayer Book of the Church of England prescribes immersion, unless the parents "certify that the child is weak." We think there can be no great crime in adopting a mode which the American Church *allows*, and which the English Church *enjoins*, except in the case of weak and sickly infants.

But Professor Ogilby baptized these students by *trine* immersion. Does the Church condemn him? We think not. Some of our clergy always baptize by *trine affusion*. No one who is acquainted with Ecclesiastical History will deny that trine immersion has the unequivocal sanction of the Primitive Church. See Bingham, book ii. sec. 6. But we have authority for the practice nearer to our own times—authority which ought to have great weight in *certain quarters*—the authority of the English Reformers. In the first Prayer Book set forth in King Edward's reign, trine immersion is enjoined by the Rubric.

But one—perhaps both of the students—had received baptism in infancy from lay hands. By their recent act they have proclaimed their belief that this baptism was insufficient to answer the requisitions of CHRIST's ordinance respecting that Sacrament. Here, doubtless, is the *real* objection to the conduct of Professor Ogilby. He has asserted in the face of the world the necessity of a commission from CHRIST to qualify any man to admit his fellows into the Church of the living GOD. But this is no *new* doctrine. In every age men have been found to stand forth in its defence. Need we tell this writer, the *Trustees of the Seminary*, and others who have attempted to excite odium against Professor Ogilby, that a large number of the students in the Seminary for years past, have applied for and have obtained from the *Professors* the Sacrament of Baptism, under circumstances similar to those in which those gentlemen were placed? Need we tell them that some of our Bishops, and many of the inferior clergy, pursue the same course? There is truly this difference: in former years these baptisms have been performed in the presence of only a few chosen witnesses. In a private chamber, in the church after the congregation has been dismissed, or in some convenient *corner*, those gentlemen have denied the validity of lay-baptism, and at the same time have escaped the censure of "other denominations," and of the timid ones in the Church. Professor Ogilby has done nothing in secret. Like a *man*, and in accordance with the precepts of his LORD and Master, he has openly professed the truth, not only in word, but also in *deed*. It is not the *act*—others have been equally guilty of *that*—but the *public* performance of the act, that has raised the cry of heresy, false doctrine, &c. For this offence, the good Professor may say,

> "The little dogs and all,
> Tray, Blanche, and Sweetheart, see they bark at me!"

I call on those who have censured his conduct, to say in what respect he has departed from a single principle of the Church Catholic, or violated a Canon or Rubric of the American Church. When his opponents shall cease their senseless clamor, and prefer charges in intelligible language, I doubt not that men will step forth in his defence, who are far more competent to the undertaking than the present writer. SOUTHRON.

August 18th.

LAYING THE CORNER STONE OF ST. JAMES' CHURCH, POQUETONNUCK, CONN.

The corner stone of a handsome new church edifice was laid in this place, on Thursday the 12th inst., with appropriate religious exercises.

After prayers and singing at a convenient place, a long procession was formed, which moved to the Church foundation, and then open to the right and left, for the speakers to pass through.

After this, the Rev. Mr. Paddock, rector of Christ Church, Norwich, gave an exhortation and made a prayer, which was followed with singing. Then the rector, the Rev. Dexter Potter, by whose exertions the funds for this edifice were raised, laid the corner stone, in the name of the Holy Trinity. The Rev. Mr. Paddock then delivered a very excellent address, which was pertinent to the occasion; and closed with singing and benediction.

All the exercises were highly interesting, and quite a numerous attendance waited on them.

This edifice will be built after the figure of the ancient Parthenon, and will be a beautiful piece of the Grecian architecture, 56 by 36 feet; and is expected to be ready for consecration by the middle of October.—*Chronicle of the Church.*

THE CHURCHMAN.

SATURDAY, SEPTEMBER 4, 1841.

The absence of the editor from the city is offered in apology for any defects which may appear in the Churchman of this week.

The Rev. J. Lloyd Breck, of the Diocese of Pennsylvania, and the Rev. William Adams, of the Diocese of New York, having removed to within the jurisdiction of Bishop Kemper, wish all letters and papers intended for them to be directed to Milwaukie, Wiskonsan Territory.

TRINITY CHURCH, GALVESTON, TEXAS.—The Galveston National Intelligencer of August 11, gives the following account of the ceremonies at the laying of the corner-stone of an Episcopal Church about to be erected in that city:

"At 5 o'clock, yesterday, a large congregation was collected at the building at present occupied by the Church; and after divine service, with an appropriate sermon, by the Rev. B. Eaton, the audience moved in procession to the ground, where a hymn was sung, and an address delivered by A. J. Yates, Esq., one of the wardens of the church. The rector then proceeded to place the corner post, and deposited, in a place for receiving it, a tin box, containing three numbers of the Spirit of Missions, giving an account of missions in Texas, the newspapers of the day, a Texas Treasury Note, with the present value endorsed, and a scroll containing a list of the officers of the present executive, the time of organization of the church, the time of laying the foundation, the names of the rector, wardens, and vestry, and the subscribers to the church at the present time.

"The ceremonies throughout were solemn and interesting, and were closed by an appropriate prayer and benediction from the rev. rector.

"The church is to be built in a very pleasant part of the city, of the Gothic style of architecture, the main building 40 by 70 feet, with a vestry room of 20 feet in the rear, and an elevation of 30 feet posts, and is to be completed throughout on the first day of January next. This is the fourth church now in progress of building in the city, all of which have been commenced this season."

THE CHURCH AT EVANSVILLE, INDIANA.

The Rev. Mr. Lamon, missionary at the above station, would again express his gratitude to the various individsals who have contributed towards liquidating the debt on the church at Evansville, and would also remind those who gave a promise to contribute to this important object that their donations will be as acceptable as ever. Owing to unexpected inability among some of our subscribers to pay, there is still a debt of about $700 on the church, a part of which must be paid in a short time.

Any donations forwarded to the Rev. J. D. Carder, at the Mission Rooms, No. 281 Broadway, will be acknowledged and faithfully applied.

He would further acknowledge the receipt of the following contributions, viz:

From Christ Church, Baltimore, through the Rev. Dr. Johns, $25. Christ Church, Middletown, through the Rev. Dr. Jarvis, $13 25.—*Communicated.*

From the Christian Witness.

Pastoral Letters.—We are in expectation of receiving from the hand of Bishop Griswold, so soon as the multiplicity of his engagements will permit, a series of pastoral letters, which will be of important interest to the Church.

General Convention.—The General Convention of the Protestant Episcopal Church in the United States will assemble early in October next. As questions of great importance will come before that body, it is incumbent on every member of the Church to implore the divine guidance on this great council of the Church.

Episcopal Visitations.—Bishop Griswold visited Bridgewater on Sunday, the 8th inst., preached three times, baptized a child of the rector, and confirmed thirteen. On Monday, the 9th, preached in Hanover, and confirmed two. On Tuesday, the 10th, preached in Marshfield. On Sunday, the 15th, preached in the morning, in Trinity Church, Newport, R. I., and confirmed twelve; and, in the afternoon, preached in Zion Church, and confirmed five. On Tuesday, the 17th, preached in Mannville, and dedicated a new Church.

Dedication.—[illegible] Tuesday the 17th inst., Bishop Griswold dedicated to the worship of Almighty GOD the new church edifice in Mannville, R. I., by the name of Emanuel Church. Morning prayer was read by the Rev. Mr. Taylor, of Lonsdale, the lessons by the Rev. Dr. Crocker, of Providence, and the sentence of consecration by the Rev. Mr. Moore, of East Greenwich. The bishop preached the sermon from 1 Kings ix. 3. The Rev. Messrs. Penny and Taft were present, assisting. Services were held in the church on the day following. We hope and trust the pious efforts of this parish will be prospered under divine Providence.

Charlestown.—The Rev. P. H. Greenleaf, of Carlisle, Penn, has been invited to the rectorship of St. John's Church, Charlestown.

The enterprising proprietors of this new parish, are erecting a neat Gothic church, with granite front, and they contemplate having the building ready for consecration in about two months from the present time. There is a good prospect of establishing a strong, active, and useful church in Charlestown.

The Rev. Azel D. Cole has been recently transferred from Rhode Island to the diocese of Indiana; and the Rev. Samuel Goodale from Massachusetts to the diocese of Western New York.

The new parish in Lowell has been recently organized, by the name of St. Luke's Church, and the Rev. Amos D. McCoy has been elected its rector.

Episcopal Church in Jerusalem.—The *Malta Times* says—"Some fortnight ago, the Rev. Mr. Nicolayson and Mr. Johns (an architect) were at Malta on their way to Jerusalem, with the object of erecting an Episcopal Church at the Holy City. Our correspondent mentions that Mr. Nicolayson had arrived at Constantinople, with instructions from Lord Palmerston to obtain, through the British ambassador, a firman for the erection of this church, who, it is said, is making every effort to procure the necessary sanction of the Porte."—*N. Y. Observer.*

MARTYRS' MONUMENT AT OXFORD.

The interesting ceremonies of laying the foundation stone of this monument, in the form of a cross, erected to the memory of Cranmer, Ridley, and Latimer, who were burnt near the spot, were performed on the 19th of May. On the conclusion of an eloquent address by the Rev. Vaughan Thomas, the chairman of the committee of arrangements, the Rev. Dr. Plumtre, master of University College, proceeded to lay the first stone of the intended cross. When the stone had been duly lowered upon the platform, the chairman read aloud the very appropriate inscription, which had been engraven on a plate of copper, previous to its being deposited in the hollow formed to receive it. The usual formalities were then gone through; and when these were concluded, the chairman, in a few words, "gave thanks to Almighty GOD, for the grace he had vouchsafed to bestow upon these his servants, the martyred bishops, to enable them to follow the steps of their blessed Mastor, in a meek and patient endurance of cruel persecution, even unto death by fire, that they might maintain the cause of JESUS CHRIST, and the purity of Gospel truth; praising GOD also for having ordained, chiefly through their instrumentality, that the Bible should be laid open in the English tongue, and that GOD'S holy word should be permitted to have free course throughout the land, and praying that their memory may be forever cherished amongst them to the honor and glory of GOD'S holy name—that the sacred truths for which they were content to suffer death, may be forever written in their hearts—and that the candle which was at that time lighted in England may never go out, (alluding to Latimer's address to Ridley at the stake, 'Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by GOD'S grace, in England, as I trust shall never be put out,') but may continue to spread the glorious light of his truth far and wide even unto the ends of the earth." The LORD'S prayer was then repeated, the old hundredth psalm sung with great effect by the children of the parish school, and the blessing pronounced by the chairman.—*Southern Churchman.*

GENERAL THEOLOGICAL SEMINARY.

Proceedings of the Board of Trustees at their Special Meetings in November and December, 1840; and at their stated Annual Meeting in June, 1841.

(Continued.)

The Board proceeded to elect the Standing Committee and the Finance Committee for the ensuing year. Upon counting the ballots, the following gentlemen were found to be duly elected:

The Standing Committee. Rev. Drs. Milnor, Lyell, Taylor, Berrian, M'Vickar, Eastburn; Messrs. T. L. Ogden, G. C. Verplanck, I. Lawrence, W. Johnson, N. Rogers, J. N. Wells.

The Finance Committee. Messrs. I. Lawrence, G. C. Verplanck, W. Johnson, J. N. Wells.

The Board proceeded to the election of a Treasurer and Secretary, when William H. Harison, Esq., and Rev. Edward Y. Higbee, were unanimously re-appointed.

Bishop Whittingham, in behalf of the Committee appointed to inquire concerning existing vacancies in the Board of Trustees, presented the following report:

"The Committee appointed to inquire concerning existing vacancies respectfully report:

"That they find the place of the Rev. Lewis P. Bayard, D. D., late a Trustee from the diocese of New York, to be vacant by his demise. Also, that several of the more recently organized dioceses are as yet unrepresented in the Board. The Committee have doubts whether these can, in strictness, be deemed vacancies; and are of opinion that, in any event, it would be advisable to defer the nomination of the Trustees to which the dioceses may be entitled until the approaching General Convention.

"All which is respectfully submitted in behalf of the Committee.

"W. R. WHITTINGHAM, *Chairman.*"

The resolution of which the Rev. Dr. Anthon gave notice yesterday, was offered and adopted.

Resolved, That the appointment required by the statutes, of a Committee on the Annual Intermediate Examination of the Students, be now made by the Chair.

The following gentlemen were accordingly appointed by the Chair:

Rev. William Creighton, D. D., Rev. Edward Y. Higbee, Rev. William C. Mead, D. D., Rev. Harry Croswell, D. D., Rev. John L. Watson, Rev. Silas Totten, D. D., Rev. Thomas H. Taylor, D. D., Rev. Henry Anthon, D. D., Rev. Manton Eastburn, D. D.

Resolved, That the Committee on the Intermediate Examination of Students be requested to prepare a report, in writing, of the results of said examination, to be submitted to this Board at its next annual meeting.

Resolved, That the meeting of the Trustees, on the day before the next meeting of the General Convention, be held in this room, at 5 o'clock, P. M.

Resolved, That the Secretary and Treasurer be the Committee to prepare the report of this Board to the General Convention, as required by the II. Article of the Constitution.

The Board adjourned.

23d June.

The Board met.

Present,—Right Rev. Bishops Onderdonk, of New York, De Lancey, and Whittingham; Rev. Drs. Barry, Lyell, Taylor, Anthon, Eastburn, Dorr, Shelton, Mead, Smith; Rev. Messrs. Brown, Forbes, Pardee, Harris, Hare, and Higbee; Messrs. T. L. Ogden, Harison, Newton, Nicklin, and Smith.

The minutes of the last meeting were read and approved.

The Annual Report of the Faculty was returned to this Board amended.

The following letter from Rev. Dr. Berrian to the Right Rev. Bishop of New York was laid before the Trustees:—

New York, June 23, 1841.

Right Rev. and Dear Sir,—Circumstances have brought under the consideration of the Vestry of Trinity Church, the necessity of making additional provision by which to retain the services of Dr. Hodges, as general organist and chorister of the parish.

His acquirements and talents are of a very high order, and if, by making them instrumental in the cultivation of sacred music, a general benefit can be conferred on the Church at large, the Vestry might be induced so to increase his emoluments as to ensure his continuance.

It has been suggested that instruction to the Students of the Seminary in the principles of sacred music, by a gentleman so eminently qualified, might be highly useful to the Church; and the whole subject having been referred to a committee, of which I am Chairman, I beg leave to bring it to the consideration of the Trustees, with a view, principally, to ascertain their sentiments on the introduction, into the Seminary, of such a course of instruction.

Yours,
Very respectfully and truly,
WM. BERRIAN.

Whereupon the following resolutions were adopted:—

Resolved, That, in the judgment of the Board, it would greatly promote the interests of the Students in the Seminary, if a course of instruction in church music could be given them by a competent instructor.

Resolved, That the plan proposed for the gratuitous admission of the Students of the Seminary to a school of church music, under the charge of Dr. Hodges, has the cordial approbation of the Board, and that the Students are recommended to attend the same under the direction of the Faculty.

The Report of the Committee on the Treasurer's Account was read as follows:—

REPORT.

The Committee to whom was referred the Treasurer's Annual Account, under the 3d Section of the IV. Chapter of the Statutes, respectfully report—

That said account has been regularly audited by the Standing Committee; that it is kept in a very accurate and intelligible manner, and the Committee, believing the same to be correct, are of opinion that no further action thereon is necessary on the part of the Board of Trustees.

PHILIP H. NICKLIN,
MANTON EASTBURN,
FLOYD SMITH.

New York, 23d June, 1841.

The following resolution was adopted:—

Resolved, That the minutes of the Standing Committee be referred to the said Committee, for amendment in that part of the proceedings of a meeting in February last, which relates to the dividend on a debt due to the Seminary from the late Protestant Episcopal Press.

The Right Reverend Bishop of Maryland offered the following resolutions, which lie on the table until to-morrow:—

Resolved, That it is expedient to extend the course of study in this Seminary to four years.

Resolved, That a Committee of be appointed to confer with the Faculty, for the purpose of preparing a plan for a course of study extended to four years, with instructions to report the same to this Board at its approaching triennial meeting.

Ordered, That the Secretary publish, with all convenient despatch, 1,500 copies of the Proceedings of this Board during its present session, together with the Proceedings of the Board at the Special Sessions of November and December last; and with a view of disseminating more widely among the members of the Episcopal Church a knowledge of the condition and prospects of the Seminary, that the Editors of the different religious periodicals of the Church be respectfully and earnestly requested to republish in their columns, from the printed Proceedings, such portions as the Secretary, is hereby authorized to designate.

The Board adjourned.

June 24.

The Board met.

Rt. Rev. Bishops Onderdonk, of New York, Hopkins, De Lancey, and Whittingham.

Rev. Drs. Lyell, Milnor, Barry, Creighton, Eastburn, M'Vickar, Anthon, Dorr, Smith, Mead: Rev. Messrs. Forbes, Hare, Pardee, Higbee; Messrs. Nicklin, Johnson, Harison, Smith, Wells.

The Library Committee reported as follows:

"*To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

The Library Committee respectfully report:

That there has been received for the increase of the Library during the past year.—Interest on the Library Fund, $360 00; from Mrs. Sarah Williams, by the Rev. Dr. Turner, her sixth instalment towards the foundation of an alcove, $100 00: $460 00

That the expenditure during the year has been 281 77

Leaving an unexpended balance of $178 23

There have been added to the Library during the year,

By Purchase, from the Library Fund, five volumes in folio, nine in quarto, fifty-seven in octavo, twenty in duodecimo and under.

By donations, (of which a list is annexed,) nine volumes in folio, one in quarto, nine in octavo, and eight in duodecimo and under—in all, 118 volumes.

The whole number of printed volumes now in the Library is, folios, 1,553; quartos, 1,289; octavos and under, 5,241—in all, 8,083.

By virtue of authority given the Committee by a resolution of your Board, bearing date Nov. 4th, 1840, Mr. Akerly, a member of the Middle Class, was entrusted with the charge of the Library. Mr. Akerly resigned his charge on the 3d Feb. last, and Professor Ogilby agreed, at the request of the Committee, to act as Librarian, until your Board shall fill the office.

All which is respectfully submitted.

Signed by order of the Library Committee,
BENJ. T. ONDERDONK, *Chairman.*
JOHN D. OGILBY, *Secretary.*"

List of Donations to the Library of the General Theological Seminary of the Protestant Episcopal Church, during the session ending June, 1841.

From Mr. Arthur Carey, a Student:

Josephi Langii Polyanthea. Folio. Lugduni, 1659.

From Mr. Alfred Addis, through the Rev. Dr. Milnor:

Popular Lectures on Biblical Criticism and Interpretation, by W. Carpenter. 8vo. London, 1829.

From Henry S. Dodge, Esq.:

D. Martin Luther's Samtleche Deutsche Schrifften und Wrecke. 7 vols., folio. Leipzig, 1729.

Cowper's Homer. 2 vols., 8vo. Dublin, 1792.

Maundrell's Journey from Aleppo to Jerusalem. 1 vol., 8vo. Oxford, 1714.

Johannes Maccovius Redevious. New MSS. Ejus Typis Exscripta Opera Nic. Arnoldi. 4to. Tranequera, 1654.

Christoph. Helvici, *v. c.* Theatrum, Historicum, and Chronologicum. Folio. Oxonia, 1662.

From Cleveland Coxe, a Student:

Christian Ballads. 12mo. New York, 1840.

From Mr. Harman Kingsbury:

The Sabbath; a Brief History, &c., by Harman Kingsbury. 12mo. New York, 1840.

From a Student:

The Church Book of Common Prayer, used in P. E. Churches. 24mo. New York, 1836.

From the Rev. Benj. I. Haight:

The Guide to the Understanding of the Holy Scriptures and the Unity of the Church. 12mo. New York, 1841.

From a Student:

A History of King's Chapel, in Boston, by F. W. P. Greenwood. 12mo. Boston, 1833.

Reasons for becoming a Roman Catholic, addressed to the Society of Friends, by F. Lucas. Pamphlet. 12mo. Cincinnati, 1840.

From George B. Rapelye, Esq.:

Marci Hieron. Vidæ, De Arte Poetica. 18mo. Oxonia, 1723.

The New Separation from the Church of England groundless. 12mo. London, 1719.

The Book of Common Prayer illustrated and explained. 8vo. Carlisle, 1779.

From his Grace, the Archbishop of Dublin, through the Rev. E. M. Johnson:

Whateley's Remarks on Transportation. 8vo. London, 1834.

From Christopher Beeckman, Esq.:

Het Bock der Gemenee Gebeden der Kerke van Engeland. 12mo. London, 1704.

From Mr. Evert A. Duyckinck, through Mr. Russell Trevett:

Kiliani Etymologicum Teutonicæ Linguæ. (Ed. iii.) 1 vol. 8vo. Antwerpia, 1599.

Penceri Commentarius de Generibur Divinationum. 8vo. Witeberga, 1571.

Jani Erasmii Opera Posthuma. 18mo. Amstelodami, 1691.

Catalogus Librorum qui in Bibl. Regia Hagana in duplo inveniuntur. 8vo. Hagana, 1838.

Rev. Professor Ogilby was nominated, and appointed unanimously, to fill the office of Librarian of the Seminary.

The following resolution was offered by Bishop De Lancey, and unanimously adopted:

Resolved, That Mr. Stuyvesant be requested to withdraw his letter of resignation, and to continue his services to this Board.

The Rev. Dr. M'Vickar offered the following resolution, which was adopted:

Resolved, That this Board and the Seminary are not responsible for the ministerial acts, in administering the sacraments, of the individual Professors of the Seminary, and that such acts do but express the opinions and views of the individuals concerned.

(*To be continued.*)

From the British Critic for July, 1841.

NOTICES OF BOOKS.

We have received a number of excellent Tracts from the New York Protestant Episcopal Tract Society. By-the-by, we are glad to have the great authority of Dr. M'Vickar's opinion against some of the words which go to make up this composite title. "For the legal style and designation of the Church in America," he says, "we are indebted, partly to the necessity of discriminating among the endless divisions of Christians in this country, as well as perhaps to some want of true Churchmanship in those who first adopted it."

"Poems by Lady Flora Hastings," is really a beautiful volume, and speaks as pleasingly for the religious feeling as for the talent of the lamented writer.

An elegant edition of Bishop Heber's Poems has been published in one volume.

"Athanasion, an Ode, by A. C. Coxe," (Hertford, America,) is a poem of much merit, and more promise.

Mr. Hankinson's "Ministry of Angels, a Seatonian Poem," evidences abundant power of versification and elegance of thought; but one marvels how any one should treat the very sacred subjects which are introduced with so little sobriety and reverence as is here shown, e. g.

> "There be Four, standing by the Throne,
> Nearest of living things;
> Within the rim of the rainbow zone,
> They catch its emerald tints upon
> The snow of their folded wings."

Is St. John's heaven a romance or fairy tale, to be celebrated in ballad-metre?

The Camden Society at Cambridge, amongst other valuable services to the cause of sacred architecture, has published some useful Directions to Churchwardens, which should be circulated to every parish in the kingdom. We have, however, two objections to make. The first is a matter of taste. We do not think that stone is beyond doubt the best paving for churches. For our part we like colored tiles, which are getting cheaper every day, quite as well. The other is a more important affair. It is most dangerous to attempt the cure of damp by clearing away the earth from the foundations of churches. In half a dozen instances, recently, within our knowledge, this proceeding has been followed by the spreading of the walls, the earth having, as it afterwards appeared, done the duty of a buttress. Our churches were built in days when people did not care for damp, and built their own houses half under ground. From inspection we are able to say that it was common to build village churches thus: an excavation was made the size of the church, one, or *two*, or *three* feet deep; the foundations were laid not much below the inner surface, and *against* the side of the excavation. In such cases, instead of the earth having accumulated against the wall, it will be found that the outer face of the wall to that height never was above ground, and accordingly was not finished. At least let not the earth be removed without the advice and assistance of an experienced architect.

WESTMINSTER ABBEY.

The Dean and Chapter of Westminster, in fulfilment of intentions long since entertained, have made such alterations in the terms of admission to Westminster Abbey, as will enable visitors to see the whole of the interior for 6*d.*, or the nave and transepts only for 3*d.* They have placed the regulations under the superintendence of the High Constable of Westminster, who will be in constant attendance at the appointed hours, and to whom immediate reference of any complaint is to be made.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W., 46 Cliff.
Cushing, Rev. John T., Theological Sem. Twentieth.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Harriman, Rev. Orlando, 31 Hammond.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pine, Rev. Smith, Eleventh street, near Fifth Avenue.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Trevett, Rev. Russell, Theological Sem, Twentieth.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

Williamsburgh.

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

SEPTEMBER.

5. Thirteenth Sunday after Trinity.
12. Fourteenth Sunday after Trinity.
15. }
17. } Ember days.
18. }
19. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

3. Seventeenth Sunday after Trinity.
10. Eighteenth Sunday after Trinity.
17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Dutchess county. Wednesday, August 18, confirmed 5 in the temporary chapel of St. Paul's Church, Pleasant Valley.

Putnam county. Saturday, August 21, in Christ Church, Patterson, admitted to Priests' Orders the Rev. Sheldon Davis, Deacon, Missionary at Patterson and Pawlings, Dutchess county. Morning Prayer was read by the Rev. Enoch Huntington, assisted by the Rev. David H. Short, (both of the Diocese of Connecticut,) who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. Ebenezer Williams, Rector of St. Philip's Church, Phillipstown, and St. Mary's Church, Cold Spring. The Rev. Alfred H. Partridge, Rector of St. Matthew's Church, Bedford, Westchester county, was also present, and assisted in the laying on of hands.

Dutchess county. Eleventh Sunday after Trinity, August 22, confirmed one in a Union Meeting-House, South Dover.

Westchester county. Thursday, August 26, confirmed 13 in St. Matthew's Church, Bedford, and afterwards an aged and infirm member of the parish at his residence.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ST. JOHN'S CHAPEL.

Collection for the New York Bible and Common Prayer Book Society.

On Sunday next will be presented to the congregation an opportunity of extending their liberality in aid of the funds of the Society, and thereby manifesting a disposition to extend the blessings of the word of GOD, and the principles of their Church, to their needy and destitute brethren throughout the waste places and deserts of the land.

The Society is now printing an edition of 2000 Bibles, and has just passed a resolution to print ten thousand Prayer Books: the steadily increasing demand, call forth renewed efforts to meet it. Can the bounty of Episcopalians be more worthily and beneficially bestowed? Less than one short month exists before the annual accounts of the Society's doings will have to be exhibited: *may we hope that every congregation will be found in the list of its benefactors?*

EDUCATION AND MISSIONARY SOCIETY.

The Quarterly meeting of the Board of Managers will be held at the Sunday schoolroom of St. John's Chapel on the evening of Wednesday next, the 8th inst., at half past 7 o'clock. A full attendance of the Board is desirable, under the peculiar situation of the concerns of the Society.

G. G. VAN WAGENEN, Sec'y.

☞ Grace Church will be open for Divine Service at the usual hours, to-morrow.

September 4.

BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New York, on Thursday, the 7th of October next, at 5 o'clock, P. M. P. VAN PELT, Sec'y.

ACKNOWLEDGMENTS.

WISCONSIN TERRITORY.

The undersigned acknowledges the receipt of the following sums, contributed for the establishment of a mission within the Territory of Wisconsin:

From Joseph Lawrence, Esq, $3; James M Cornell, Esq, $5; John Noble, Esq. $5; George T Fox, jr, Esq, $5; Henry Cary, Esq, $5; Stewart Brown, Esq, $5; Geo S Wood, $25; G C Verplanck, Esq, $10; W H Sill, Esq, $5; Israel Russell, Esq, $5; from the estate of the late Jacob Shatzel, Esq, through his executrix, $30; Hon S Jones, $5; David Austin, Esq, $5; Frederick A Tracey, Esq, $5. Total amount of receipts, $118.

RICHARD F. CADLE.

New York, August 28, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since 18th ult, viz:

From St Simon's chapel, Hampton, N Y, Rev L M Purdy, collections for Education fund, $4, and for Missionary fund, $6. "A Lady." per Swords, Stanford & Co, donation, $1. St John's Church, Brooklyn, Rev Evan M Johnson, rector, collection for Missionary fund, $46 54. Total amount, $57 54.

C. N. S. ROWLAND, Treasurer,
September 1, 1841. 55 Water street

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 21st July, has received the following contributions, viz.

From St Paul's ch, Milwaukie, Wisconsin, (a missionary station,) per Rev L B Hull, $5; St Andrew's ch, Ann Arbor, Michigan, per C Kellogg, Esq, $4; St Peter's ch, Baltimore, per Rev Dr Henshaw, for Bishop Otey's seminary, received from J Howard, Esq, receiving agent, $1; Trinity ch, Edisto, S C, by the Rev C E Leverett, his subscription, $20; the same ch, by several members, $50; Trinity ch, S C, Rev C E Leverett's subscription for Jubilee College, $50; St Peter's ch, Charleston, offerings, $50—in all $170 received through the Rev W H Barnell; St Paul's ch, Jeffersonville, Ind, (a missionary station,) $4; Prince William Parish, S C, per Rev S Elliott, $151 50; the same parish, per Rev S Elliott, his pledge for Jubilee College, $50; St Luke's Parish, S C, by Mr Lawton, per Rev A Woodward, $5; Missionary society of the Theological Seminary at Alexandria, D C, (being collection made in St George's church, at Fredericksburg, Va) one half, $33 27; Christ ch, Bethlem, Ct, per Rev J H Tuttle, $8 50; Immanuel ch, Newcastle, Delaware, per H J Terry, Esq, $20; collection at the missionary meeting in St Andrew's ch, Phil, during the session of the Board of Missions, one half, $44 48; collection in St James' ch, Phil, after the preaching of the annual sermon before the Board of Missions, one half, $57 84; a member of St Matthew's ch, Jersey City, N J, $2; "A Friend" to Domestic Missions $6; H P Baldwin, Esq, Detroit, Michigan, $12; Ladies' Working Association of St Helena ch, Beaufort, S C, to support a missionary in a slaveholding state, by Ravenel, Stevens & Co, $131; Trinity ch, Columbia, S C, offering to the first of August inclusive, per Rev P I Shand, $82; St Philip's ch, Charleston, S C, offerings for three months, per Bishop Gadsden, $140; offerings of St Michael's ch, Charleston, S C, per Rev Mr Trapier, $45; offerings of All Saint's ch, Waccamaw, S C, per Rev A Glennie, $25; missionary lecture at St Stephen's chapel, Charleston, S C, per Rev Mr Dupont, $27; offerings of St Stephen's chapel, Charleston, S C, by the Rev Mr Dupont, $10 63—in all $247 63, received by D Ravenel, Esq, receiving agent, Charleston; St Thomas' ch, Orange, Va, per Rev J Earnest, rector, $13 05; an Episcopalian in Chester county, Pa, $40 60; St Paul's ch, Columbus, Miss, from a member, $3 68; an Episcopalian in Vermont, for Bishop Kemper's missions, $10; Theological Seminary Missionary Society, Alexandria, D C, $7 50; S G Miller, Esq, Greenhill, Va, $5; Mrs H G Scott, Vicksburg, Miss, $2 50; Mrs J Randolph, Vicksburg, Miss, $2 50; Rev J Grammer, Halifax C H, Va, $4 62; a lady of Zion Parish, Frederick county, Va, $2—in all $78 40; by T Robins, late receiving agent, Phil, from a daughter of the church, proceeds of a dairy for the last three months, of Russell county, Alabama, $32. Total, $1158 67.

J. D. WOLFE, Treasurer.

New York, September 1, 1841.

PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published by J. & H. G. Langley, 2 vols., and for sale at this office.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of NewYork.

NewYork, June 14, 1841.
Sept. 4—tf

NEW SUNDAY SCHOOL LIBRARY BOOK.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D., sometime Lord Bishop of Ely.

For sale at the Depository,
Sept. 4—3t 28 Ann street.

MRS. MULLIGAN & MISS ROBERTS'

BOARDING and Day School for Young Ladies, will open on Monday, September 13.
Sept. 4—$3t

THE MISSES CAMPBELL

RE-OPENED their School, at No. 259 Greene-street, between Waverly Place and Eighth-street, on Wednesday, September the first.
Sept. 4—$3t

WM. PEASE,
MUSIC PROFESSOR, (FROM LONDON,)
Organist, and Director of Music,
TEACHER OF THE PIANO FORTE, ORGAN, AND SINGING,

RESPECTFULLY announces to the Ladies and Gentlemen of the city, that he continues to give Instructions on the Piano Forte, Organ, and in Singing, either at his residence, or at the residence of the pupil.

TERMS.

At the residence of the pupil, $30 per quarter.
At my residence, 25 " "

The subscriber would mention, that he has received his musical education under several of the first masters in the city of London; and having been an instructor of music in this country for several years, he hopes by unremitted attention to his profession, to merit a liberal share of patronage.

REFERENCES:

Mr. R. is at liberty to refer to the following gentlemen:

Rev. James M Matthews, D. D. — Rev. Samuel Seabury, D.D
Rev. John M. Macauley, — Henry Havens, Esq.,
J. D. Keese, Esq., — B. A. Mumford, Esq.
James B. Wilson, Esq., — H. H. Reynolds, Esq.,
Timothy Clough, Esq.

Residence, No. 90 Fourth street, 2d door from Amos.
Sept 4—tf

GRAND ACTION PIANO FORTES.

THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under his immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch*, he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from $200 to $500—and will be sold at the lowest New York Prices.

All Piano Fortes sold at this establishment are warranted for one year.

N. B. Orders received for Piano Forte Tuning.

WILLIAM PEASE,
Music Saloon, No. 90 Fourth street,
Sept. 4—tf 2d door from Amos st.

STERLING OLD ENGLISH DIVINES.

THE best Clarendon Press and other editions of the Works of the following eminent Divines, for sale by the Importers,

D. APPLETON & CO.
200 Broadway.

The Works of Isaac Barrow, D. D., in 8 vols. 8vo.
The Sermons and Expository Treatises of do. in 2 vols. 8vo.
The Works of Bishop Bull, in 8 vols. 8vo.
The Sermons of do. in 1 vol. 8vo.
The Works of the Rev. Joseph Bingham, a new edition, in 8 vols. 8vo.
The Works of Dr. Edward Burton, in 5 vols. 8vo.
The Works of Bishop Beveridge, in 9 vols. 8vo.
The Works of Bishop Berkely, in 1 vol. 8vo.
The Works of Dean Comber, in 7 vols. 8vo.
The Works of Archbishop Cranmer, in 4 vols. 8vo.
The Works of Wm Chillingworth, A. M. in 1 vol. 8vo.
The Works of Dr. John Donne, in 6 vols. 8vo.
The Works of Deane Graves, in 4 vols. 8vo.
The Works of Bishop Horne, in 4 vols. 8vo.
The Works of Bishop Hurd, in 8 vols. 8vo.
The Works of Mr. Richard Hooker, in 2 vols. 8vo.
The Works of the Rev. Charles Leslie, in 7 vols. 8vo.
The Works of Bishop Porteus, in 6 vols. 8vo.
The Works of Bishop Reynolds, in 6 vols. 8vo.
The Works of Archbishop Sharpe, in 6 vols. 8vo.
The Works of Archbishop Tillotson, in 10 vols. 8vo.
The Works of Bishop Van Mildert, in 6 vols. 8vo.
The Works of Bishop Warburton, in 13 vols. 8vo.

D. A. & Co. respectfully beg to state, that their stock is now very complete in the several departments of Theology, to which additions are constantly being made. They have just issued their Catalogue of Imported Books, to which the attention of Ministers is invited. Sept. 4.

SCRIPTURE AND TRADITION.
BY BISHOP HOPKINS.

A SERMON preached at the ordination of Ten Candidates for the Diaconate, in St. Paul's Chapel, New York, on the 3d Sunday after Trinity, June 27, 1841, by John H. Hopkins, D. D., Bishop of the Diocese of Vermont. Price 12½ cents, $10 per hundred. This valuable sermon was published by the Class, and is offered at the above *low* price, in order that it may have a general and extensive circulation. Orders respectfully solicited by the publishers,

DEAN & TREVETT,
121 Fulton-st.

DEAN & TREVETT, having taken the store 121 *Fulton-street*, will continue the Printing and Publishing business, and keep constantly on hand, a general assortment of Books and Stationary, Prayer Books, and Church publications, which will be furnished at the lowest prices.

They respectfully solicit the support of their friends and the public. Aug. 28 3t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No. 26 ST. MARK'S PLACE.

MRS. M. L. MITCHELL'S Boarding and Day School for Young Ladies, at 26 St. Mark's Place, will be re-opened on the tenth of September next.
New York, Aug. 21—3t.

DR. BERRIAN'S FAMILY PRAYERS.

A NEW Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin and roan, for sale at the CHURCH DEPOSITORY,
28 Ann-street.

Where also may be had,

Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works &c. Aug 28—2m.

A CLERGYMAN OF THE EPISCOPAL CHURCH,

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.
Aug. 21.—tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 *Duane-street, opposite the Park.*
REV. ALDERT SMEDES, RECTOR.

THIS School will be re-opened on Monday, the 5th of September.

Terms for boarding pupils, $250 per annum; with the usual extra charges.
Aug. 21. 4w

CHURCH MUSIC.

JUST PUBLISHED, AND FOR SALE BY
J. A. SPARKS, No. 111 NASSAU-STREET,
A "MORNING SERVICE," VIZ.
TE DEUM AND JUBILATE, (IN A.)
BY WM. BOYCE, MUS. DOCT. Circ. 1760,
Adapted to the Liturgy of the Protestant Episc. Church in the United States.
With an easy arrangement for the ORGAN or PIANO FORTE, and an Explanatory PREFACE.
BY EDWARD HODGES, MUS. DOCT.
Director of the Music of Trinity Church, New York.

The work contains 18 quarto pages, with a handsomely engraved title-page. It is printed on the best music paper, and suitable in form to bind with other music.

Price 75 cents. A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies.

The trade will be supplied on liberal terms.

The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

August 14—tf

KING & FEEKS'
CLASSICAL AND ENGLISH SCHOOL,
639 Broadway, near Bleecker-street.

THE Principals invite the attention of Parents and Guardians to the particular airy and healthy situation of their Rooms, (7 in number,) their commodiousness and convenience of arrangement; in which respects they believe advantages are offered that are not surpassed in the city.

The Government of the School, though sufficiently strict to insure the greatest general assiduity and emulation, is nevertheless, as much tempered with paternal forbearance, as is consistent with due regard to the lasting interest of the youth committed to their charge.

Terms per Quarter.

The English Course, Arithmetic and Algebra,	$10 00
Book Keeping, (extra.)	2 50
Geometry, Trigonometry, and the higher branches of the Mathematics, (extra.)	2 50
Latin and Greek, with the English and Mathematical course,	15 00
French and Spanish, each,	5 00
Drawing and Painting,	5 00
Stationary,	50
Music, (extra.)	1 00
Junior Class.	
Spelling, Reading, Writing, and the Elements of Arithmetic and Geography,	7 00

J. W. Thomson, A. M. Instructer in the Classical Department.
A. Pestiaux, Instructer in the French Department.
Ramon Garbayo, Instructer in the Spanish Deparment.
Edward Purcell, Instructer in Drawing and Painting.
G. H. Clark, Assistant in the English Department.
W. B. Bradbury, Instructer in Music.

The Principals respectfully refer to the following Gentlemen:

Hon. I. L. Varian, A. & G. Arnoux, Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.

Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.
Aug. 28—12t.

ASTORIA INSTITUTE
FOR THE EDUCATION OF YOUNG LADIES.
REV. J. W. BROWN, A. M., RECTOR.

THE next session of this Institution will commence on Monday, 13th of September. Applications for admission to be addressed to the Rector at the Institute.

For Circulars apply to J. A. Sparks, office of the Churchman, 111 Nassau-street; Swords, Stanford & Co. 152 Broadway; and H. & S. Raynor, 76 Bowery.
Aug. 28 3t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No. 168 Henry-street,
FIRST DOOR BELOW CLINTON-STREET.

MISS SAGAR & MISS BALLOW will re-open their School on Monday, the 6th of September. Circulars containing a full statement of the principles on which the school is conducted, the course of instruction, terms and references, may be obtained on application. Aug. 28—3t

MRS. KING'S BOARDING AND DAY SCHOOL
For the Education of Young Ladies,
No. 24 WHITE-STREET, NEW YORK,

WILL re-open on Wednesday, the first of September, 1841. All the branches of a sound and polite education are taught, including the usual routine of English studies, together with Drawing, Painting, Music, French, Netting, and fine Needlework.

Professor King gives a lesson in Elocution, every day.

Circulars of Terms may be had at the Seminary, and at the Bookstores in Broadway. Aug. 28—2t

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.

FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
Under the American Hotel.

I. Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price	$21 00
II. Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare.	10 00
III. Heylyn's Life and Death of Archbishop Laud. plates.	5 00
IV. Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait.	7 50
V. Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. fol.	5 00
VI. Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates.	8 00
VII. Wood's, (Anthony A.) Athenæ Oxonienses, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf.	18 00
VIII. The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells, 2 vols. pl.	10 00
IX. Œuvres Complettes de Bossuet Esequa de Meaux. 12 vols. royal 8vo.	20 00
X. The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl.	5 00
XI. Dr. Henry Hammond's Sermons and Discourses. fol.	4 00
XII. Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl.	7 50

(*To be continued.*)

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books*, containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.
July 31.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—1y.

POETRY.

From "The Constitutionalist," printed at Bath, Steuben County.

ON THE DEATH OF A FRIEND,

Who died at New York, July 10, 1841.

Hark! 'tis a funeral knell
Rising from yon lovely village; what means it?
But late far other sounds arose from thence,
The joyous laugh, the merry shout, but all are hushed.

Again I ask, what means it? wherefore comes the
Sound that clearly, sadly tells, the living mourn?
Alas! too soon the answer comes—the young, the loved,
The gifted Theodore, is dead—has passed from
Earth; yes, even as the summer's passing cloud, has
Passed from earth. But yesterday, with beaming
Eye and healthful step, he hailed the Nation's
Anniversary. Now where is he? No more, with
Mind refined, he prides a parent's heart; no more, with
Cheerful voice, he greets a sister dear. No more can
Brothers, with a watchful eye, follow the dear one's
Step. No, he is dead. Well may you weep: yes,
Playmates of his youth; his friends of after years,
Well may you weep, but not without a hope,
For there's a world above where happy spirits dwell,
And you may meet again to part no more.

From the Christian Witness.

HOLD THE CROSS.

Seize the banner, spread its fold!
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the cross is there."

Hold the cross, Christian, and speed on thy way;
Thy foes may be many, and dark is the day:
Fight the good battles that martyrs have won:
Thy rest shall be sweet when thy labor is done.

Hold the cross, Christian; take helmet and shield:
The legions of darkness are forth in the field;
Black waving banners by thousands arise,
And brood o'er the plain, like the clouds of the skies.

Hold the cross, Christian; and light from on high
Shall play on its summit when conquest is nigh:
Strong is thine arm in the might of the Lord,
And sure is thy weapon—the truth of his word.

Hold the cross, Christian, and speed on thy way,
Though foes may be many, though dark be the day:
Fight the good battle that martyrs have won:
Thy rest shall be sweet when thy labor is done.

W. A. W.

SOME PLAIN INSTRUCTIONS CONCERNING THE NATURE AND CONSTITUTION OF THE CHRISTIAN CHURCH; THE DIVINE APPOINTMENT OF ITS GOVERNORS AND PASTORS, AND THE NATURE AND GUILT OF SCHISM.

By the Right Rev. Alexander Jolly, D. D, Bishop of Moray.

(*Concluded.*)

As the Jews believed their High Priest to represent the Logost or Divine Word, whom Philo, one of their writers, calls the true High Priest, just so the Christian Bishop represents the same word incarnate, even our Lord Jesus Christ: and as every Jew was bound to be in communion with his High Priest, and to offer his sacrifice upon the altar at Jerusalem, so every Christian is bound to maintain communion with his proper Bishop, and to join with none but such as are in communion with him, either in celebrating the Christian sacrifice, or in any act of religious worship; that being the only way to be in communion with Jesus Christ, the invisible Bishop and Head of the Catholic Church.

This was the constant doctrine of the primitive Fathers, which they had learned from the Apostles, and have handed down to us in their writings. St. Clement, (as quoted already,) once and again compares the Christian priesthood to the Jewish; and reasons from the one to the other. St. Ignatius, who lived also in the times of the Apostles, hath so many passages for Episcopacy, and for doing all things in unity with the Bishop, in his writings, that it would be tedious to transcribe them. "All of you," says he, to the Church of Smyrna, "follow your Bishop as Jesus Christ the Father, and the Presbyters as the Apostles, and reverence the Deacons as the command of God. Let no man do any thing of what belongs to the Church, without the Bishop. Let that Sacrament be looked upon to be firm and effectual, which is administered by the Bishop, or him to whom the Bishop has committed it. Wherever the Bishop is, there let the people be: as where Christ is, there the heavenly host is gathered together."

Agreeably to this, St. Cyprian defines a particular or diocesan Church, to be a people united to their High Priest or Bishop, and a flock adhering to their pastor; and thence he infers, that the Bishop is in the Church, and the Church in the Bishop; and that if any be not with the Bishop, they are not in the Church. So that a particular Church or diocese, is a certain number of believers, clergy, and people, united to Jesus Christ, by his visible representatives, viz: their Bishop; and every such Church is a completely organized body within itself, under its own proper head: and the Catholic, or Universal Church, is the whole body, or total sum of these particular Churches, united or confederated together by one faith, (which they are all bound to maintain, as a sacred depositum, or trust committed to them,) and by one communion, that is, the mutual obligation they are under to receive each other's communicants, and to reject each other's excommunicants; and, in one word, to ratify each other's deeds, as being the deeds of Jesus Christ himself, the invisible Bishop, transacted by his proper local representative, in his name and by his authority.

And from these principles, it is easy also to comprehend the nature and guilt of schism. For as the one Bishop is the principle of unity to a particular Church, by our union with whom we are united to the One Invisible Bishop, Jesus Christ; so schism, in any diocese, consists in a causeless separation from the communion of this one Bishop, whereby the schismatics are separated from the communion of the Invisible Bishop, and so from the whole Catholic Church, in heaven or in earth. But as no schismatics ever owned themselves to be such, but always pretended to be the true Church; and as it was a principle universally granted in the primitive times, that there could be no Church without a Bishop, therefore, in those times, they always endeavored to get a Bishop set over them; and the schismatical clergy had always Episcopal ordination, that they might at least have some shadow of a pretence to the name of a Church. But then, since there can be but one Bishop at once in a Church, if the first Bishop was duly elected to, and canonically placed in, his see, and if he was neither a heretic nor a schismatic from other orthodox Bishops, then no other Bishop could interfere in the affairs of his diocese, without involving himself in the guilt of schism; and no clergyman, however otherwise orthodox and canonical, could officiate in his diocese, but by his authority, and in subordination to him: for all that belong to God and Christ, says the Apostolic St. Ignatius, are in unity with the Bishop, (Ep. and Philad.) By this it is easy for any person of the meanest capacity to see how schismatical a practice it is for Presbyters or Deacons (though ever so regularly ordained) to presume to exercise their office, or any part of it, within the diocese of any rightful and orthodox Bishop, in opposition to his authority, or without his consent and approbation. This irregularity, though it had not been expressly condemned by the ancient Canons, yet evidently appears to be utterly inconsistent with the peace and good government of Christ's kingdom; and must therefore be very offensive and displeasing in the sight of that God, who is not the Author of confusion, but of peace, in all the Churches of the saints, 1 Cor. xiv. 33.

As for schism betwixt Churches and Churches, since all particular Churches with their particular Bishops, are but one Church mystically, and one Bishop, as all representing the same Invisible Bishop; therefore, in the primitive times, if any Bishop disowned the communion of any of his colleagues, whilst they agreed with him in the one faith; if he rejected those from his communion who were in communion with their own Bishop, and carried communicatory letters for a testimony thereof; or if he admitted those to his communion, who were excommunicated by their own Bishop, and so had no communicatory letters to produce; and, most of all, if he set up or abetted an Anti-Bishop against him; in any of those cases he became guilty of schism, as violating the terms on which the unity of the Catholic Church, and the concord of the One Episcopate, were established.

When the spiritual subjects of any rightful Bishop causelessly withdraw their obedience from him, such a division or schism in the Church is the same thing in Christ's kingdom as sedition is in the kingdoms of the world. But when it comes to resisting or opposing the rightful Bishop, and setting up an usurper against him, then it answers to rebellion: and in both cases, according to the sentiments of the first Christians, is the sin of Corah, Dathan, and Abiram, in the ringleaders, and of their company in those that follow them, assist them, or adhere to them. And indeed, as we are all baptized into one body of Christ, and have no right to the benefits of the new Covenant, but by being members of that body, it plainly follows, that schism is a downright violation of our baptism. And they who are thus separated from the body must necessarily be cut off from Christ the Head, and so can have no communion with him, nor receive that spiritual life, which is derived from him to the members of his body, until they be re-united to it. Hence it is, that we find the keeping the unity of the Spirit in the bond of peace so strongly recommended and enjoined to us in Scripture. It was one of the last and most solemn petitions that our Saviour put up to his Father, before his crucifixion, that his Church might be one, St. John xvii.; and he tells his disciples, "As a branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me," St. John xv. 4: by the word *me* is plainly meant the mystical, not the natural body of Christ; and the sense is, that we cannot perform such things as are acceptable in his sight, unless we continue members of his Church. The reason whereof may be gathered from the context, viz., that we cannot otherwise partake of the Christian Sacraments, which are the channels of that divine grace and strength, that is as necessary to our spiritual nourishment and growth, as sap is to the growth of a tree. We see likewise how earnestly St. Paul exhorts us, Rom xvi. 17, to "mark those who cause *divisions*, and avoid them." And how he ranks these *divisions* (*seditions* as we render the word) among the very greatest sins, Gal. v. 19, 20, and makes them the mark of a carnal mind, 1 Cor. iii. 3.

How strong and moving is that exhortation of his to the Corinthians, who were, at that time, rent and divided among themselves; some styling themselves the followers of Paul, some of Apollos, some of Cephas, and some of Christ! "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions (or schisms) among you; but that ye be perfectly joined together, in the same mind, and in the same judgment." 1 Cor. i. 10.

Since then it appears that the sin of schism is so great and heinous in the sight of God, how careful should every Christian be that he fall not into it! The commission that our Saviour gave to the pastors of the Church empowers them to teach the people their duty in an authoritative manner, and to bless them in the name of God; to offer up their prayers to God, and to administer the holy Sacraments. But if we see any person usurping any part of the sacred office, teaching though he be not sent, or pretending to administer the Sacraments, and to bless, as a priest or minister of God, though he be not called, how can we imagine, that it is lawful for us to be taught, or blessed, or to offer up our prayers by the mouth of such an invader of the priesthood; or how can we give the least countenance to these invaders, by our presence at their administrations, without being partakers of their crime? And we are equally obliged to abstain, though the person officiating has received valid ordination, if he is at that time exercising his orders in opposition to the rightful Bishop of the diocese, with whom all good Christians, who love the order and peace of Christ's Church, must ever live in communion.

We are enjoined to abstain from all appearance of evil: and what stronger appearance can there be of our being schismatics, than being present in the religious assemblies of them that are so? The Apostle bids us mark and avoid them. How then can we, with safety to our souls, contradict so plain a command? It is true, indeed, the common way is to discharge and condemn these conclusions with one word, by calling them *uncharitable*; but surely uncharitable they cannot be, if they are true, if they are clear deductions from Scripture, and the universal belief and practice of the first and purest ages of Christianity. Neither are those who profess them uncharitable, while they do it from a full conviction that they are the truths of God, revealed and to be practised for the good of mankind; and declare them, not to condemn any party or denomination of men who act inconsistently with them, but point out to them, with sincere love to their souls, the true ancient way of keeping the unity of the Church, to warn them out of the danger of those schisms and deviations from it, which they are unhappily engaged in, and excite them to return into the way of truth. And their doing this, in the spirit of meekness, and without any bitterness of expression, they think to be a duty of Christian charity, and true concern for their neighbor's spiritual welfare. And at the same time they make great allowance, as they trust our compassionate Saviour does also, for the case of those whose invincible ignorance or prejudice will not let them see the truth of these principles.

But as for those who, by the kind providence of God, have been guarded against or led out of the errors that have arisen with regard to the constitution of the Christian Church, it is surely their duty to adhere strictly to those true Scripture principles which linked the ancient Church into one beautiful and orderly society, and made it the joy of the whole earth. Would the narrow compass of this short treatise admit of them, many arguments might be here adduced, and many texts of Scripture laid before them, besides those already quoted, which clearly show, that all the benefits of Christ's passion are appropriated, and all God's promises of grace and mercy to men, are made to them that are in the Church; that as there is but one body, and one Spirit, so they only who are of this one body, the Church, can partake of the Spirit which is in it; that they only who are members of that body, whereof Christ is Head, can be influenced and enlivened by that blessed Spirit which flows from him. This divine Spirit, as a principle of grace and immortality, being one of the exceeding great and gracious promises which Christ has given to his Church, can never be obtained but by the means and ordinances which he hath prescribed in the Gospel for the conveying of it; and they are none other than the Christian Sacraments, by which we are made and continue members of the Church. Hence our blessed Saviour himself assures us, that "except we be born again of water and of the Spirit, we cannot enter into the kingdom of God," St. John iii. 5; and that baptism as well as faith is necessary to salvation, St. Mark xvi. 16. And by the reasoning of St. Peter, first Epistle, chap. iii. 20, 21, it is supposed to be as impossible for them who are not baptized to be saved, as for them who were not in Noah's ark (which he makes a figure of it) to escape the waters of the deluge. And as by one Spirit we are all baptized into one body, so in the Sacrament of the Eucharist we "are all said to drink into one Spirit." 1 Cor. xii. 13; and our Saviour saith, St. John vi. 56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him;" and it is by the Spirit which he hath given us, that we know that he abideth in us, 1 John iii. 24; and he that "eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," St. John vi. 54; for it is Christ in us that is the hope of glory, Colos. i. 27; "and if Christ be in us, he that raised up Jesus from the dead, shall also quicken our mortal bodies by his Spirit that dwelleth in us," Rom. viii. 10, 11; and he saith as expressly, that "except we thus eat the flesh of the Son of man, and drink his blood, we have no life in us," St. John vi. 53; which supposeth a constant communion in the sacrifice of the Eucharist to be as necessary for the continuance and growth of the spiritual life, as our daily bread is for that of the body.

Now from this use of the Sacraments in order to eternal life, appears the great necessity of continuing steadfastly in the Church, where only these Sacraments can be administered according to Christ's institution; from which alone, as has been shown above, they derive all their virtue and efficacy, by the operation of his Spirit working in them and with them.

These are the principles and practices with regard to Church-communion which all ought to learn and adhere to, and not through carelessness or false complaisance be led away with the loose opinions and irregular practices that now so generally prevail. Let them do all the charitable kind offices that are in their power to the persons of those that differ from them, but let them never give them the least countenance in their erroneous, mistaken opinions and practices, with regard to religion; which would not only be inconsistent with their own profession, but also tend to harden *them* in their errors. But, above all things for the sake of their neighbors as well as for their own souls, let them be infinitely careful to adorn their primitive principles by a suitable practice, by bringing forth the fruits of them in a truly Christian primitive life and conversation, which will be the best way of recommending them to others. Let them consider, that the Church is not only *One*, *Catholic*, and *Apostolic*, but also *Holy*. And therefore as all the members of it are relatively holy, in virtue of their baptismal consecration, so it is their indispensable duty, as well as most solemn engagement, to be really and internally so; by denying all ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, perfecting holiness in the fear of God. This is the necessary condition of our being true members of Christ's Church, of our entering into the kingdom of God, the kingdom of grace here, and of glory hereafter; for without this holiness no man shall see the Lord, Heb. xii. 4.

No man can be a true member of the Church of Christ, and partake of the privileges thereof, unless he himself be in some good measure holy: unless he has truly repented of his former evil ways, and resolved, with full purpose of heart and soul, to cleave unto the Lord, sincerely to obey the holy doctrine and carefully to follow the holy example of our blessed Lord Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. It will be no advantage to us to be admitted into the Church of Christ, unless we have the true qualities of purity and holiness essential to the members of Christ. Nay, without these, the very privileges of the Church will become the greatest disadvantages to us; for to be unfruitful under all the means of grace and salvation, will increase our guilt, and make us liable to the greater condemnation; to be beaten with more stripes than they that sinned through ignorance, or against fewer means of conviction and reformation. To come to the marriage-feast without a wedding-garment, is not only vain, but also dangerous and destructive; such an one will be cast into utter darkness, and undergo punishment with aggravation. If we acknowledge the Church an holy society, and pretend to be members of it, without endeavoring to keep ourselves pure from all pollution of sin, our practice will contradict our profession, and we shall be condemned out of our own mouths; but if we be truly sanctified; if our conversation be according to godliness, and our practice agree with our profession, then are we true members of the Church of Christ here, and shall be admitted to a participation of his glory hereafter.

God grant, that all who read these pages may embrace and hold fast the truth, obey it in the love thereof, and adorn the doctrine of God our Saviour in all things!

And unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

THE COMING OF GOD'S KINGDOM.

Inasmuch as with us frail and infirm creatures it is next to impossible to serve God without external assistance, and without the aid of visible ordinances, therefore our blessed Lord has himself instituted visible signs and remembrances of his grace, and hath given to his Church his sacraments of baptism and the Lord's Supper. These indeed are the outward and visible signs of inward and spiritual grace; for by baptism we are admitted first of all into Christ's kingdom, and by the Lord's Supper we are continued in the unity of the faith and in communion of love with one another and with God. In conformity with this merciful consideration of our humanity, the Church of Christ has established outward signs and assistances to godliness. She has reared her sanctuaries; she has provided her set forms of prayer; she has faithfully preserved in their purity the sacraments of Christ; she has appointed her ministers and assigned their sphere of duty; in a word, she has erected the spiritual machinery by whose agency the commands of God may be enacted and his will carried out. And thus it is that in our time it is our privilege to witness the daily spreading of God's Christian kingdom; that is, we see the means supplied, and we feel that God will bless them; we see the channels marked out, and we are sure that God will fill them. We are allowed to witness, and not only in this very parish but in many a crowded neighborhood throughout this kingdom, where, although in a Christian land and in the centre of a Christian population, there never yet was heard the preaching of Christ, nor the happy sound of the glad sabbath bells, nor the sweat blending of prayer, nor all the many blessings which a church confers upon its vicinity,—it is our privilege to see, through the aid of Christian philanthropy, that churches are planted there. A sanctuary grows up as it were amidst a profligate population, and with the church God's kingdom comes. Neighborhoods before notorious for their profligacy and vice—where on the Sabbath's hallowed day there was nothing but lounging and drunkenness and blasphemy—all are soon changed. The gates of the Christian temple are flung open to a crowd of worshippers; large congregations drink in the tidings of salvation never before listened to; a blessed change spreads gradually over the whole district; it becomes christianized in its very aspect, and a scarcely less change is effected in its outward appearance than in the hearts of the people. And the traveller who had once marked this as a place which was to be shunned and avoided as a fearful spot, would not recognize in the quiet and orderly appearance, in the changed faces that are now tranquil and calm, in the host of decent and silent worshippers—he would not recognize the once noisy, the once drunken, the once blasphemous crowd.

The spreading of God's kingdom has indeed a blessed effect: the minister of God lives among his flock; he comes in between the rich and the poor; he brings them into contact with one another; to the one he forwards the contributions of charity, and to the other he conveys the expressions of thankfulness; the interval between the two is removed; there ensues a happy interchange of Christian love; both share in the same offices of religion; the same services of the Church are equally the right of the rich and of the poor; the same Saviour died for both and will redeem both; and by this community of spiritual hope and promise they are all brought within one sphere of Christian movement and actuated by the same hopes and faith. And thus, in the multiplying of places of Christian worship and in the appointment of Christian ministers, we see the lustre of Christianity spreading abroad over crowded regions of darkness and ignorance, and in every case we see a fast and happy fulfilment of our prayers, that God's kingdom may come—and in the bettered condition of the population, in the conversion of many an one from the ways of sin into the paths of Christian duty, we see to some extent God's will being done on earth as in heaven.

And when we regard with wonder and admiration the works of our excellent missionaries, piercing their onward way amidst regions that have long been benighted with the deep and gloomy darkness of heathenism—when we know of their travels into distant spots, encountering severest toil and risking all dangers in their apostolic and Christian enterprise—and when the thrilling accounts reach us of whole tribes of savages snatched away from under the murderous feet of their crushing idols and brought with humble and freed spirit to the foot of a Redeemer's cross,—when we know, as thank God we do know, of rude but consecrated temples now reared to the God of Peace, and thronged with Christian worshippers, no longer bowing to dumb images, but with upraised hands and uplifted voices attuned in prayer and praise to Jesus Christ,—when we know of the love and affection these converted ones bear to their fathers in Christ, and how the faithful missionary lives for ever cherished in their memories, and as often as they think of him their thoughts are led onwards to that Saviour of whom he used to speak——oh! these things tell us that God's kingdom is daily becoming enlarged. All nations ase being gathered within its hallowed precincts; America contributes its millions, and Asia and Africa their thousands; and Europe, as a mass, is Christendom itself. Accurately has the evangelical prophet spoken, "I will lift up mine hand to the Gentiles and set up my standard to the people, and all flesh shall know that I the Lord am thy Saviour and thy Redeemer; and the prayer of the righteous has been heard, the prayer of God's saints is being granted to them; and we may well indeed hope his kingdom is coming.—*Rev. T. J. Rowsell.*

THE subscriber proposes to receive into his family eight young gentlemen. His principal object is the education of his own sons, on a plan which will unite in as great a degree as practicable the advantages of public and private tuition. As it will be his aim to constitute his pupils, as far as possible, members of his family, it is hoped that they will experience in his house all the comforts, and be enabled to cultivate the graces and charities, of home; while the variety of tempers and tastes to be expected among eight or ten young persons, will afford room for that spirit of self-sacrifice and self-control, and the development of those feelings which go to the formation of character. It is the intention of the subscriber to employ the best masters in the various branches of the most liberal education; he will himself be present during the time of their attendance, and will also assist his pupils in their preparations for their several instructors; the English department he will make his own peculiar charge. Upon the great subject of the religious training of the young persons entrusted to his care, the subscriber believes that he can give to a parent no surer guarantee than that they will share equally with his own children in his earnest, however imperfect, efforts and prayer, to bring them up in the "nurture and admonition of the Lord."

SMITH PYNE.

For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug. 14.tf

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

THE COLLEGIATE SCHOOL,

115 Franklin-street,

WILL be opened after the vacation, on Monday August 30th.

Circulars can be obtained at the Bookstores of R. Carter, corner of Canal and Mercer-streets, and of P. Leavitt, 14 John-street.

FORREST & MULLIGAN.
Aug. 14—6t.$ Principals.

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

CONDITIONS.

First. The publication will be under the constant supervision of a Presbyter of the Church, with the sanction of the Right Rev. Bishop of the Diocese of New York.

Second. It will contain the entire Journals of the General Conventions of the Protestant Episcopal Church in the United States, from the year 1784 to 1841, both inclusive; all the Pastoral Letters from the House of Bishops; all the Canons whether superseded by consecutive ones, or now in operation; and numerous notes by the editor relating to the History of the Church.

Third. It will also contain a Commentary on the Canons, similar in character to that of the Rev. Dr. Hawks in the Church Record; and Statistical Tables, showing the Progress and Increase of the Protestant Episcopal Church in the United States—particularly of the Clergy; and the Means for Christian, Classical, and Theological Education. In the latter will be found an account of our Theological Seminaries, Colleges, High Schools, and Eleemosynary Endowments for the support of the Church.

Fourth. The work will be printed on fine white paper, and will be contained in three octavo volumes of 550 pages each; and it will be bound up in the best style of embossed muslin.

Fifth. The price will be two dollars per volume, payable in money current in New York, or its equivalent, on the delivery of the work. Any clergyman who obtains in his parish five subscribers, will receive a sixth copy gratis.

Editors of Periodicals in the Church friendly to the undertaking, and it is presumed all will be, are respectfully requested to give notice thereof, as they shall think proper; and all who will give the above an insertion for a few months in their advertising columns, will be entitled to a copy of the work when published.

Clergymen and others desirous of obtaining the work, will please to forward their orders by private conveyance as soon as convenient, giving the names of each subscriber, that the whole may be published at the end of the third volume.

Alexander V. Blake,
54 Gold, corner of Fulton-street.
July 24th.

CLASSICAL AND ENGLISH EDUCATION.

REV. MR. WATERS, Rector of Trinity Church, Lenox, Mass., is desirous of taking three or four young lads into his family, with the design of giving them a thorough course of Classical as well as English Education.

Lenox, as a place of residence, is highly reputed for the healthfulness of its climate, the beauty of its natural scenery, and for a moral and enlightened tone of society. It is very easy of access by the Hudson and Berkshire Rail Road.

REFERENCES.

Rev. J. M. Wainwright, D. D., 10 Hubert st., N.Y.
Rev. M. Eastburn, D. D., 5 Mercer street, "
Rev. E. Y. Higbee, 159 Chambers street. "
Rev. B C. Cutler, 1 Sands street, Brooklyn.
July 24—11t$

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to HENRY ERBEN,
Centre-street, head of Canal-st.
June 12—tf

BBROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

JOHN YOUNG, PRINCIPAL.

THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avenu, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and one complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, $160 per annum.
Ancient and Modern Languages, &c., $200 per annum.
No extra charges whatever.
All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*
Brooklyn, June 5, 1841.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.
June 5, 1841. yr

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale, wholesale and retail, Dr. Dorr' Churchman's Manual.

May 22. tf.

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

M'VICKAR'S COLERIDGE.

IN Press, and will be ready shortly, a new edition of Coleridge's Aids to Reflection, edited by the Rev. Dr. M'Vickar.

SWORDS, STANFORD & Co.
May 15. 152 Broadway.

THE CHURCHMAN FROM THE COMMENCEMENT—FOR SALE.

A FEW copies of the Churchman from the commencement, bound and in good order, for sale. Inquire at this office. tfx June 12.

PUBLISHED, AND FOR SALE BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

Depository, No. 28 Ann Street, New York.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,) "	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers, "	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children, "	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns,	8 00
Harmony of the Creeds,	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols.,	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library 63 vols. 18mo.—nett price 20 cents each.

The Juvenile Library, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
John W. Mitchell, Treasurer, or
Daniel Dana, Jr., Agent.
Union Depository, 28 Ann st.
New York May 1, 1840.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"The united interests of the Gospel and the Church."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

Terms. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.	Portsmouth, N.H.
George M. Marsh,	
Charles Stimpson, jun.	Boston, Mass
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I.
David Le Favour,	Pawtucket, "
Joseph Wait,	Burlington, Vt.
Frederick Sill,	Middletown, Con
Sidney Babcock,	New Haven, "
Jared Hurlbut,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y
A. A. Van Voorst,	Schenectady, "
Z. Clark,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ira Dubois, Esq.	Catskill, "
Jacob Van Ness, Esq.	Poughkeepsie "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Isaiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
A. S. Green, Esq. P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
Archibald M'Elroy,	do.
H. J. Terry, Esq.	Newcastle, Del.
D. Brunner,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Rev. S. C. Davis,	Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C.
Thomas R. Hampton,	Washington City, "
George Rowland, Esq.	Norfolk, Va.
Joseph Gill,	Richmond, "
A. A. Brown, Esq.	Wilmington, N. C.
A. E. Miller,	Charleston, S. C.
Rev. E. E. Ford,	Augusta, Ga
Ruffin Smythe,	Randolph, Tenn.
Rev. J. T. Wheat,	Nashville, "
Solomon K. Grant,	Louisville, Ky.
William Jucho,	Lexington, "
Arius Nye,	Marietta, Ohio
Lewis Handerson,	Cleveland, "
Rev Richard Bury,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq.	Detroit, Michigan
Rev. Samuel R. Crane,	Niles, "
H. V. Raymond,	Mobile, Ala.
Brevoort Butler,	Natchez, Miss.